# THE TRADITION OF THE SYRIAC CHURCH OF ANTIOCH.

BY THE MOST REVD THE SYRIAC
ARCHBISHOP
OF MOSSUL.

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ܕܡܠܦܢܐ ܓܘܪܓܝܣ ܒܪ ܐܢܛܘܢ ܕܒܝܬ ܟܝܪܙ

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# THE TRADITION

OF THE

# SYRIAC CHURCH OF ANTIOCH.

This Work is published for the Benefit of my Poor in Nineveh.

✠ C. B. BENNI,
SYRIAC ARCHBISHOP OF MOSSUL.

# THE TRADITION

OF THE

# SYRIAC CHURCH OF ANTIOCH,

CONCERNING THE

PRIMACY AND THE PREROGATIVES OF ST. PETER AND
OF HIS SUCCESSORS THE ROMAN PONTIFFS.

BY THE

MOST REV. CYRIL BEHNAM BENNI,

SYRIAC ARCHBISHOP OF MOSSUL
(NINEVEH).

TRANSLATED, UNDER THE DIRECTION OF THE AUTHOR,

BY THE

REV. JOSEPH GAGLIARDI.

"*Therefore, brethren, stand fast, and hold the traditions which you have been taught whether by word, or our epistle.*"—2 THESS. ii. 15.

LONDON:

BURNS, OATES & CO., 17, PORTMAN STREET, W.,
AND 63, PATERNOSTER ROW, E.C.

1871.

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Δειλαῖα ΝΙΝΕΥΕ, τίς στενάξει αὐτήν; Πόθεν ζητήσω παράκλησιν αὐτῇ; ΝΑΟΥΜ.

Poor NINEVEH! who will sigh for her? whence shall I seek comforters for her.—*Nahum* iii. 7.

TO THE PIOUS
BENEFACTRESS,
WHO SO GENEROUSLY ASSISTED IN
BRINGING TO THE LIGHT THIS PUBLICATION,
IN AID OF THE POOR
NINEVITES,
MOST RESPECTFULLY AND GRATEFULLY,
D.D.

WITH AN EARNEST PRAYER
THAT UPON HER MAY BE BESTOWED
THE FULNESS OF THE REWARD
PROMISED BY CHRIST IN THESE VERY WORDS[1],

ܘܰܐܒܽܘܟ ܕܚܳܙܶܐ ܒܟܶܣܝܳܐ ܗܽܘ ܢܶܦܪܥܳܟ ܒܓܶܠܝܳܐ.

THE AUTHOR,
✠ C. B. BENNI,
SYRIAN ARCHBISHOP OF MOSSUL.

---

[1] Taken backward the words read literally thus:—

U-abu-k d-hozé b-kesio hû ne-phrḥo-k b-ghelio.
"And-Father-thy, who-seeth, in-secret, He shall-reward-thee in-public."

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# PREFACE.

> " L'Arabo, il Parto, il Siro
> In suo sermon l'udì."

HOW highly favoured by Divine Providence the Eastern region has been is known to every Christian. The East was the birth-place of the Incarnate Word, and year after year pilgrims from every quarter flock thither to visit His cradle. To the East was primarily committed the diffusion of the good tidings—the spreading of that evangelical truth which, issuing from the tender heart of Jesus, was to be proclaimed by the inspired lips of His Apostles. From the East, bounteously enriched with the invaluable gifts of faith, these faithful messengers went forth and scattered over the face of the earth that fire which the Son of God had brought down from heaven, and which He so earnestly desired should be enkindled. Throughout the East, numbers of men, whose names still live for holiness, wisdom, and learning, arose in succession of time to guard and to protect the sacred deposit which they had received from the Apostles, and by which they were able to supply all Christian nations with such a wealth of truly scientific and philosophical doctrine as was sufficient to settle the bases of all Christian legislation, and of every noblest institution; a wealth of doctrine which brought forth that enlightenment, that enduring and ever-increasing enlightenment, which, as Eusebius said, "shoots like a sunbeam over the earth."

Hence the expediency of turning from time to time—especially when controversies arise—towards that favoured region, so as to draw from its primitive tradition, as from a fountain, pure and soul-refreshing waters, by a diligent inquiry into the teaching of its great writers, who faithfully handed on to their successors those inviolable truths which they had received from their forefathers, in whose ears was still ringing the voice of the Apostles, which echoed onward the sound of those sacred words that were eagerly caught, in their freshness and beauty, while they were dropping from the tongue of the Incarnate Son of God, whose mouth, as St. Peter expresses it, breathed nothing but life eternal.

It is thus that the happy connexion of that Church of the East (which St. Augustin called "the root of the Churches of the West") with the Great Roman Church will be fully recognized; and thus, I hope, by so evident a parallel, the brilliancy of its truth will strike more and more forcibly upon the upright and unbiassed mind; so that Catholics, well rooted in their faith, will simply be confirmed in their allegiance to the Old Religion; the wavering and unstable, who move on with the shifting tides of opinion, will be attracted by Divine grace to renounce their doubtful and dangerous hesitations, and lay hold of the whole truth, "bringing into captivity all their thoughts to the obedience of Christ" (2 Cor. x. 5); whilst those who are still wandering outside, as soon as they are convinced of the unchangeable verity, and come to behold the truth in its full light, will also heartily embrace it, and courageously betake themselves to the ONE fold of Christ.

These, my dear readers, were the thoughts that passed through my mind, and were fondly cherished within my heart, when, a year ago, I was searching, during the Vatican Council, these several documents concerning the primacy and the prerogatives of St. Peter and of his successors—the Roman Pontiffs.

May this humble work, which I ventured upon in the simplicity of my heart, relying solely on the power of truth, bring forth in every Christian soul the same priceless gifts of the Holy Ghost which I am daily asking for myself, praying to the Lord, with the Royal Prophet, "Teach me goodness, discipline, and science" ("Bonitatem et disciplinam et scientiam doce me"), or as I carry these words engraven on my episcopal seal, in the original Syrian language, spoken by our Lord Jesus Himself,

ܛܰܥܡܳܐ ܘܛܰܝܒܽܘܬܳܐ ܘܡܰܕܥܳܐ ܐܰܠܶܦܰܝܢܝ.

(Ṯhamo, u Taibutho, u Madḥo alephain), words that more properly mean a spiritual *relish*, a moral *goodness*, an enlightened *doctrine*.

CYRIL BEHNAM BENNI
*Archbishop of Nineveh.*

LONDON, *May*, 1871.

# PRÆNOTANDA.

THE Syrian Church branches off, as it were, into four families. The first is that which is simply called the *Syrian,* to which I have the happiness to belong. The second is that of the *Maronites.* The third, that of the *Chaldeans,* or Nestorians. The fourth, that of the *Greek Melchites.* This last, owing to the vicissitudes of the Byzantian schism by which she has been long tossed about, has preserved hardly any vestige of the truly Syrian Church, except the use of the Syriac language, or merely the Syrian characters. It is for this reason that we have omitted her testimonies, which should rather be referred to the Greek Church.

THE tradition of the Syriac Church of Antioch from the fourth century, is found in nearly two hundred Documents, which the Editor collected in the last year from the Syriac codices preserved in the Vatican Library, and in the Museum of the Urban College of Propaganda.

The works referred to may be classed as follows:—

1st. Liturgical Books of a very ancient origin, in daily use amongst Catholics and non-Catholics.

2nd. Fathers of the Syriac Church, and private schismatic and heretic Doctors.

3rd. Books of Canon Law and of Theology written, or at least recognized and published, by schismatics and heretics.

4th. Lastly, historical Books of non-Catholics and the writings of their Patriarchs.

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# A PLEA

FOR

# THE TRANSLATION.

Οὐκ ἰσοδυναμεῖ αὐτὰ ἐν ἑαυτοῖς Συριαστὶ,
λεγόμενα καὶ ὅταν μεταχθῇ εἰς ἑτέραν γλῶσσαν.
Σειραχ.

In other languages these have not the strength
they have in Syriac.
*Prolog. of the Book of Wisdom.*

When the Most Reverend Transcriber of these documents told us of his intention to have them published, and desired us to add an English translation, we shrunk at first from the proposal, as well on account of the immense difference of the two languages,—the one rigidly concise and comprehensive, the other diffuse and copious,—as because we were not bred in the sombre atmosphere of the British Islands, suggestive of grave and sedate thought, but under the gay, sunny sky of Italy, more favourable *pictoribus atque poetis.* For both these reasons we felt we could hardly do justice to the manly, stern language of Milton. Encouraged, however, by the hope of friendly assistance, and emboldened by the flattering prospect of furthering those philological studies which we had long cherished, and for which a more welcome opportunity could hardly have been offered a second time, we assented to the request. Have we succeeded, or failed? Our readers will have to determine for themselves.

Our first care has been to secure the right sense of the original, by seldom changing the construction, and endeavouring to be accurate, without any over-exquisite precision. Then, seeing that a work like this gave no other scope for novelty, we thought it advisable to add here and there several, chiefly philological, notes, in the hope of bespeaking the attention even of those who might not otherwise have heeded an uninterrupted catena of Documents. Seeing, moreover, how the pious Transcriber heartily desired to enlist persons of all classes in the cause of truth, by appealing to their hearts rather than to their intellect, we strove to co-operate with him, whenever we had an opportunity, by quoting freely from the Holy Scriptures, and especially where any allusion was to be found to that Blessed Root of Jesse,—or, as they would have it now, "The Root of Ephraim,"—whom all alike wish to exalt; remembering the words of the learned and pious Abbeloos, where he says: "*Candide fateor quia jucundum mihi erat tamquam primitias mearum in hac palæstra exercitationum anecdotum elogium almæ Virginis eruere, sicque ejus patrocinio Syriaca mea studia auspicari.*"—De Vita et Scriptis S. Jacobi Sarugensis, Præf. xv.

Even in this time of such manifold and most pernicious works of fiction, we do not despair of finding readers for serious books; nay, we hope that even pure maidens and grave matrons may still be found desirous of better food for their noble intellect, striving to emulate the Lætas, Paulas, and Demetrias, of the good old times of St. Jerome. Encouraged by this suggestive work of the pious Ninevite Prelate, they might be prompted to search for themselves into the most valuable treasures of Syriac literature. On approaching its austerely grand language, they would first wonder at the apparent deficiency of what the grammarians call the *present* tense. But they will soon understand that the religious children of Sem hardly esteemed any *present* thing worth noticing. Nay, the *past*, too, in their mysterious language, is but lightly touched in short radical forms; whilst all the machinery and rich economy of their verbs (*Zeitworts*) aims at that *future* in which the shadowy, unreal things of this time will have ceased, and nothing but a blissful eternity will remain.—"Quod dicitur *fuit* non est, et quod dicitur *erit* nondum est. Deus autem ESSE tantum novit, *fuisse* et *futurum esse* non novit."—S. Hieron., *de Deo et Nominibus ejus.* They will also be able to appreciate for themselves the emphatic energy of expression in the Syriac language, by which four original words of the Lord's Prayer (*Abun dbashmaio nethkadash shmok*) may comprehend what an English translation cannot give in less than ten: (Our Father who art in heaven, hallowed be Thy name[1] . . . .)

---

[1] "The Chinese form of the Lord's Prayer (*Being heaven me—another Father who*, etc.,) shows a style," says Farrar, in his *Origin of Language*, "not unlike the natural language of very young children." This may be true, in a certain degree of the Chinese. Yet to those who make light of the ancient Aramean languages, we would suggest to consult on the subject what the great historian of Italy, Carlo Botta, says about "le nostre povere linguette d'Europa," (these poor little European languages,) compared with the strength and manliness of the Oriental.

Owing to the impetus which the Nitrian MSS. in the British Museum have given to so interesting a study, the cultivation of Syriac literature has certainly made great progress in this country during these last forty or fifty years; and we trust it may still continue to advance.

Ὥσπερ ἐγίγνωσκεν, οὕτως ἔλεγε.
Xenoph. 1 Memor. i. 4.

J. G.

# PART I.

## St. Peter.

"Lo maggior Padre di famiglia."
Dante, *Paradiso*, xxxii. 136.

"Quel Padre vetusto
Di Santa Chiesa, a cui Cristo le chiavi
Raccomandó di questo fior venusto."
*Ibid.* v. 124.

ʽΗμεῖς γὰρ, ἀδελφοί, καὶ ΠΕΤΡΟΝ καὶ τοὺς ἄλλους,
᾿Αποστόλους ἀποδεχόμεθα, ὡς ΧΡΙΣΤΟΝ.

St. Serapion, VIIIth Patriarch of Antioch, *de Evangel. Petri,*
apud Migne, *Patrol. Græc,* tom. v.

Of eno omar=no lok d=at=hu

ܟܐܦܐ

and I say=I to thee that=thou=art

**Peter.**

Matt. vi. 18.

◆

ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο

ΔΙΑ ΤΟΥ ΣΤΟΜΑΤΟΣ ΜΟΥ

ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου

καὶ πιστεῦσαι.

"God chose amongst us, that

BY MY MOUTH

the nations should hear the word of the Gospel

and believe."

Acts xv. 7.

"The Lands of the people and the realms of the nations were promised to Abraham; but the promise to Peter is over cities of souls, and a seat upon heavenly thrones."

Synodalia Chaldaeor. V. inf. Doc. ciii.

# CHAPTER I.

## CHIEF OF THE APOSTLES.

### I.

SIMON, the chief of the Apostles, who ruled over all powers[1], that he might bind and loose without obstacle.

Syriac Liturgy, *in Festo SS. Apost. Petri et Pauli*, Noct. i.
Cod. de Propaganda (Syriac), 65, p. 369.

### II.

Blessed art thou, whom the Son of God hath chosen, set at the head of His disciples, and gifted with a godlike[2] power[3] of loosing and binding.

---

[1] ܫܘܠܛܢܝܢ *shultonin.* This strong expression of the Syriac original, which calls to mind the title assumed by the Turkish emperors (Sultan, *Soldano*), springs from the root *shalt* (præfuit, dominatus est), which tells better than any other language the imperiousness of the English command, "thou *shalt.*" It is pretty often used in the Scriptures; as where it is said that our Lord taught: ܐܝܟ ܡܫܠܛܐ (*ak mshalto*) as one empowered to do it (Mark i. 22), and where the Master gives his servants ܫܘܠܛܢܐ (*shultono*), that is, full power, entire liberty (*ἐξουσία*, sway, *Gewalt*, *Balía*), to do the work they are appointed to.—The plural regular form is used by St. Peter (1 Ep. iii. 22) and St. Paul (Eph. i. 21) to design the angelical *Powers*, and in another form (*shaltonë*) by the Psalmist (ii. 2), where the Greek has ἄρχοντες, and the Vulgate *reges terræ et principes*, the kings of the earth and the *rulers.*

It. Ibid., Noct. ii.
Cod. eod. p. 373.

III.

I will appoint Simon chief of My ministers[4]: I will deliver all My treasures into his hands: I will give him the keys of both earth and heaven: as

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[2] The Syriac adverb ܐܠܗܐܝܬ *alôhoith*, divinitus; *θεϊκῶς*, Naz., reminds us of the Arabic الله (*Allah*) and more particularly of the Hebrew אלהים (*Elôim*), Gen. vi. 2, whose mystic plural tells the Unity of God in three distinct persons.—It is well worth remarking in this place another Syriac adverb with a directly opposite meaning, *i. e.*, ܦܓܪܢܐܝܬ *phagronoith*, corporaliter, *σωματικῶς*, i. e. secundum carnem. It is used John viii. 13—15. ܐܢܬܘܢ ܦܓܪܢܐܝܬ ܕܝܢܝܢ ܐܢܬܘܢ (*Athun phagronoith doin-itoun*), *Ὑμεῖς κατὰ τὴν σάρκα κρῖνετε*, "You judge after the flesh you do," words said to the Pharisees, who had objected to Jesus Christ, as some do now to His vicegerent, saying, "Thou givest testimony of Thyself; Thy testimony is not true." Jesus' answer is well known; yet not understood, or not considered enough.

[3] *shultono.* See note 1; to which we may add the impressive words of our Lord, *shalit . . . u shalit*, (*ἐξουσίαν ἔχω . . . et potestatem habeo*,) "I have power to lay down (My life), and I have power to take it again." John x. 18.

[4] *Husbandmen* would have perhaps been in this place a rendering more suitable to the original ܦܠܚܐ̈ "*phalohe*" than *servants* or *ministers*; seeing that this Syriac plural, even in the spelling, is perfectly in keeping with the singular ܦܠܚܐ (*phaloho*), used John xv. 1, where Christ, after having proclaimed Himself the true vine, added ܘܐܒܝ ܗܘ ܦܠܚܐ *uob hu phaloho*, "and My Father is the husbandman."—Though there are several Syriac words used to express different sorts of ministries, (thus our Lord says, "I am in the midst of you," a *Mshamshono*, that is a minister, or "one that serveth," Luke xxii. 22,) none is better than this, coming from the root "*phlah*," *inservivit, attendit* (heeded or listened), as telling of the free agency of one who acts not as a

he standeth firm[5] before Me: upon him I will raise
the bulwarks of My Church.

Ibid., *Office of the Holy Week*, Fer. ii. Hor. vi.
Cod. de Prop. (Syriac), 60, p. 67.

## IV.[6]

(John) did not go into (the sepulchre) until the
perfect[7] Simon arrived:

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slave or bondsman, but as a trustworthy friend to whom "The husbandry and management of the house" (Shakespeare) has been committed. Such indeed as Timothy, whom St. Paul (Rom. xvi. 21) called his "*pholh*," that is, his *fellow*-labourer, *adjutor*, *σύνεργος*: and that devout Soldier of whom the Acts of the Apostles say that he waited continually upon Cornelius (*Στρατιώτης τῶν προσκαρτερούντων αὐτῷ*). Acts x. 7.

[5] Like the *στερεὸς θεμέλιος*, 2 Tim. ii. 19.

[6] Of this Syriac poetry may fairly be said what has been stated of *Propertius*: "Its lines are marvellously *full*; full of colour, full of meaning, positively crowded with thought; put with a conciseness beyond what even the *Syriac* language seems to allow."—Unable to give it in English verse, as it should be given, we content ourselves with keeping each line distinct;—Though we may not have rendered the original in all its rich turns of expression, we have done our best to give our readers the spirit of these most interesting fragments of the Bishop of Batna-Sarugi.

[7] *Gmiro*,—*completus, perfectus, numeris omnibus absolutus.* This is both a Syriac and Hebrew word, springing from the root גמר, *gmar*, that means to achieve (*achever*), or make an end of any thing. Like the Syriac ܫܪܝܪܝܢ *sharirin* (Acts xv. 29), it is used especially in Hebrew as a wish of happiness, or a royal greeting (see Esdr. vii. 12, where it is interpreted "perfect *peace*" (?) or "be it all right with you!"); and sometimes as the highest possible perfection. Thus Christ desiring His disciples to labour after perfection, expressed Himself in these very words: ܗܘܘ ܓܡܝܪ̈ܐ ܐܝܟܢܐ ܕܐܒܘܟܘܢ ܓܡܝܪ ܗܘ which means, "Be perfect, even as your Father . . is perfect." Matt. v. 48.—Ritualists will perhaps be pleased to be told that the same Syriac word, with a slight change of vowels, is made use of in the Syrian churches to signify the *Corporale* (*Gomuro*), wherewith they cover, and

He waited for the arrival of him, who was carrying the Keys of the Church :
Of him who, as steward of the House, was to open and enter it first :
John stayed back wisely and did not go into (the sepulchre) :
That he should not thwart the settled order of preaching :
He awaited the coming of the Prince of the Disciples, who was left behind :
That (Peter) might first behold and bear witness to the resurrection :
Simon Kipho, the head of the structures[8] came up, and entered before him :
That he might be built first into the edifice of the Apostleship :
The spiritual child[9] dutifully yielded to his worthy elder :

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in which they preserve, the consecrated elements. See also Heb. xii. 2, where our Blessed Lord Jesus is called the finisher or *Perfecter* ܓܡܘܪܐ (*gomuro*) of faith.

[8] This Syriac word ܕܘܡܣܐ *Dûmso* like the Latin *domus*, is still retained in the English "dome," "domestic," and "domicile." About the analogons Greek neologism Ἐνδομήσις (Apoc. xxi. 18, *dumsorutho*), see Franz Passow's *Handwörterbuch der Griechischen Sprache.*

[9] ܛܠܝܐ ܕܪܘܚܐ *Talio drûho,* "the child of spirit," or the spiritual child, is a most fit name for the beloved Apostle, whose spirit was pure and simple like that of a child. It is particularly worth noticing, that where the Evangelist St. Mark (v. 41) relates the fact of the resurrection of the daughter of the ruler of the synagogue, the Syriac version has simply the two words—preserved from that time in nearly every other language—*Talitha cumi,* without any further explanation, which was not wanted there, where our Blessed Lord uttered those powerful words, which mean "*Damsel, arise.*"

*Talitha,* or as the Syrians pronounce it, *tlitho,* is the feminine of

That, as he is in the foundation, he might also be
first in his preaching.

St. James of Serug., *de Resurrectione Domini*, Homil. 72.
Cod. Vatic. (Syriac), 118, p. 296, *a tergo*.

V.

So when they had supped, Jesus said to Simon Kipho: *Barjonas, lovest thou Me more than these? He said unto Him, Yea, Lord, Thou knowest that I love Thee. Jesus said unto him: Feed Me My lambs . . . Feed Me My rams . . . Feed Me My sheep.*

Moses Barcepha, *de Cerem. Ordi.* in Joh. xxi. 15—17. Vers. Peshito.
Cod. de Prop. *Sharfian* (Syriac), p. 184, *a tergo*.

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*talio*, a boy or a child; and is repeated (Luke viii. 51), where the Greek, instead of *κοράσιον* (damsel), has *ἡ παῖς, ἠγείρου* (child, arise).—Our readers will not be displeased if we notice here the several Ages of mankind in Syriac. As long as the human creature remains in the womb of the mother, or in swathing clothes, it is simply a ܥܘܠܐ *hulo*, an *ἔμβρυον* (*πάϊς δ' ἔτι νήπιος αὔτως*, Il. xxiv, 726); it answers to the Saxon ƿihꞇ, *whight*, or bꞃaıꞇꞇ, the jeweller's *brait* (?).—King David pointed to it where he said, "Thine eyes did see my *hulo: Imperfectum* meum (*ἀκατέργαστον μοῦ*), viderunt oculi Tui." Ps. cxxxviii, 16. *Hulo* is used where the Greek text has *βρέφος*, such as Luke i. 41, *ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς* (*'Ελισάβετ*), and Luke ii. 12, *βρέφος ἐσπαργανωμένον κείμενον ἐν φάτνῃ.* But Luke xviii. 15, *προσέφερον αὐτῷ τὰ βρέφη*, has ܝܠܘܕܐ *ialudo*, *γεννητός*, *natus*, a baby, *un bimbo*, of nearly seven. ܛܠܝܐ *talio*, *παῖς*, *puer*, a boy, *un fanciullo*, till about twelve. Hence to his twenty-eighth, a ܥܠܝܡܐ *hlaimo*, *νεανίας*, *adolescens*, a lad, *un ragazzo*. Thereafter he is considered a ܓܒܪܐ *gabro*, *ἀνὴρ*, *vir*, a man, *un uomo*, who might, farther on, become a ܣܒܐ *sobo*, *πρέσβυς*, SENEX (from ܣܐܒ seb? *senuit*), or even a ܩܫܝܫܐ *kashisho*, *γέρων*, *silicernium*, the old Latin CASCVS. See the old Block of "Ages of Man," in the British Museum.

"Remember thy Creator in the days of thy youth . . . before the years draw nigh, when thou shalt say, They please me not."
—Eccl. xii. 1.

### VI.

Under the name of *lambs* (Jesus) meant the Pastors and Prelates of the Church, over which Simon was appointed by his Lord Head and Ruler . . . Likewise under the same name of *lambs* He meant the holy twelve Apostles and the seventy-two Disciples. Next, under the name of *rams* He meant the Priests, the Doctors, the Prelates, and Rulers . . . Lastly, he called *sheep* the holy flock of all the faithful together.

The same, *ibid.*
Cod. eod.

### VII.

Under the name of *lambs* (Christ) referred to children, who are pure and meek; under that of *rams*, to men; and to women under that of *sheep*[10]. He likewise named *lambs* the Apostles, according to that: *Behold, I send you as lambs among wolves, i. e.* If thou lovest Me, take care of thy brethren the Apostles. And by *rams* and *sheep* He signifies Princes and wealthy people.

Denis Bar-Salibi (Bishop of Amîda), *Comment. in Johan.*
Cod. Vatic. (Syriac), 289, p. 260, *a tergo.*

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[10] From this passage it would appear that ܐܡܪ̈ܝ *emrai* is the proper word for lambs, ܚܪ̈ܒܝ *herbai* for rams, and ܢܩܘ̈ܬܝ *nkauoth* for sheep or ewes. The same words, and precisely in the same order, are given in the Syriac Gospel (John xxi. 15—18). Yet after carefully examining their relative meanings in the original, as well as in several other languages, we must confess that the task of unravelling this skein is above our powers. Were we at any time to find out the head of this most entangled hank of thread, we mean to reassume the ζήτημα.

In Cod. Marsh., Bibl. Bodl. cci. No. v. *Emar hobo* seems to indicate a wild *ram* —See Paine Smith's Syriac Dict., under *Olaf.* The rest of this most welcome dictionary is still a *desideratum.*

# CHAPTER II.

## THE ONLY FOUNDATION STONE.

### VIII.

BLESSED art thou, Simon, dispenser of the (divine) treasure, who keepest the keys of the kingdom of God, on whom the building of the holy Church is based. Thou art the kifo (stone) of firmness, which the Lord has placed in the foundation of His churches, that those who work in thy ministry may build up a true confession of faith severed from all doubt.

Syro-Chaldæan Liturgy, *in Festo SS. Apost. Petri et Pauli*, Noct. i.
Cod. de Prop. (Syriac), 41, p. 348.

### IX.

In commemorating the holy Apostle Simon, the heavens rejoice, and all that is therein. Even the Church on earth, with all her children, sings praises unto Him, who chose and placed him in her foundation, that she should never be shaken by floods, or storms of heresies.

Syriac Liturgy, *eodem Festo*, ad Vesper.
Cod. de Prop. (Syriac), 64, p. 133.

### X.

Our Saviour bestowed a vast blessing on Simon, the Prince of the Apostles, whom He made the foundation of the Church, and to whom He said: Feed My weanlings[11], the lambs of My flock, feed My sheep. Tend them sedulously and have them reared as children of the heavenly Jerusalem.

Syriac Liturgy, *Feria auri*, ad Vesper.
Cod. Vatic. (Syriac), 234, p. 58.

XI.

One is His (Christ's) faithful Vicar, Simon Barjonas, who is named Kifo (stone), to whom (Christ) Himself made the promise, saying: *Upon this stone I will build My Church*; and again: *To thee I will give the keys of the heavenly kingdom.* Christ in truth did not say to all the Apostles: "I will build upon you, I will give you." . . Although to each Disciple was given the priestly office, the singular primacy which is a spiritual paternity, has not been given to all, but to a single one, as to a faithful Vicar of the one true God, that he should rule and guide all, and be over all his brethren.

Nestor. Synod, *Sub* Patriarch Dadishoo, *in Nomocanone.*
Cod. de Prop. (Syriac), 27. p. 277.

XII.

Only to Peter our blessed Lord said: "Go, and confirm thy brethren, for thou art the rock." By these words He placed him at the head of his colleagues, though they were all Pastors alike.

Moses Barcepha (Bishop of Mossul), *de Sacerdotio*, Tract. 4, ch. 6.
Cod. de Prop. *Sharfian* (Syriac), p. 185.

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[11] The Philoxenian version for *lambkin*, or *weanling*, gives the rare, but very significant, diminutive ܐܡܪܘܣܐ *emruso*, *ἀρνίον*, *agnellus*, *agnelletto*.

## XIII.

Thou art Kipho: down in the foundations of the
great house
I will set thee: upon thee I will build My elected
Church.
The wholeness of thy frame[12] shall bear her weight:
she will not sink.
I will place thee first in my building, thou being
hardy[13].
Be thou the basis to the Holy Temple which I am
to inhabit.
On thee I will expand all the superstructures of
the Daughter-of-day[14].

St. James of Serug., *de Inter. Christi et Revel. Petri*, Homil. xxiv.
Cod. Vatic. (Syriac), 460, p. 181.

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[12] *Sharir dumsok.* Such as a zealous geologist would call "a megalithic or præcyclopean structure." V. not. seq.

[13] ܫܪܝܪܐ *Shariro.* This new title (see note 7) given to St. Peter, is, like many other words employed by St. James, full of meaning: it implies firmness and stability, and chiefly truth; it might equally be rendered by strong, sound, whole, ἰσχυρός, by mighty, valiant, and sturdy, βέβαιος, as by sure and true, ἀσφαλής ἀληθής. The Syriac root *shar*, like the Hebrew שרר *sharir, confirmatus est*, means occasionally that hardiness or staunch vigour which is nothing but nerves and sinews. Thus it is said of Behemoth, that his *sharir*, ἰσχύς, was in his loins (Job xl. 16). It is also written in St. Mark, that when the Apostles went forth preaching, Christ was working with them, confirming (*mashar*) their words. Its meaning of *truth* is apparent there, where Pharisees and Herodians addressing our Lord, say, "Master, we know that thou art *sharir* (true), *scimus quia verax es* (Matt. xxii. 16); and where Pilate says to Christ, *monau shroro?* (what is *it* the truth?).

The Saxon ꞇꞃuƿa, and our colloquial expression "to be sure," pron. *shure*, probably come from the same root. The *Trustees* of the British Museum in a Syrian metropolis would be *Shariri!*

[14] ܒܪܬ ܐܝܡܡܐ *Bath-imomo*, Daughter of Day. A most telling expression for the Church, which is always in the bright day

## XIV.

(Christ) entered upon the house[15], chose a stone,
and set the foundation.
(Gave the bride) an earnest[16] to overcome death
and Satan.

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of Him who is the Light, *κατ' ἐξοχὴν* and who told His timid disciples, "Are there not twelve hours in the *day*? If any man walk in the day ܒܐܝܡܡܐ *bimomo*, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, *he* stumbleth, because there is no light in him." (John xi. 9.)

The word "Bath" (filia) comes in frequently in the composition of very strong-telling Syriasms, such as *Bath-kiomo* (filia fœderis) for a sacred virgin; *Bath-kolo* (filia vocis) for the echo; *Barth-osio* for the circumcision, &c. Cf. Gen. xlix. 22, *filiæ* decurrerunt, etc.

[15] *Shari b-beitho.* "Came home" was the first English expression which occurred to our mind as a *fit* metaphrase of the Syriac one, much the more so that it recorded the Johannine saying, *εἰς τὰ ἴδια ἦλθεν*, *in propria venit* (John i. 11), and that also of Baruch (iii. 38), *et cum hominibus conversatus est*, He "tabernacled" amongst us. Yet, re-examining this rather obscure and difficult fragment of the *Sarugensis*, and after much considering its meaning, we came to the conclusion that the somewhat amphibological expression we have substituted would be the best after all, since it would convey some idea of the *polysemous* expression of the original, which, besides the meaning of "coming home," seems to have that also of "initiating the house," or engaging oneself upon her building, or taking it, as it were, in one's hands.

[16] ܪܘܡܝܢܐ *Rumiono.* This Syriac word, which means a favour or a token (*munus*, un souvenir, *un regalo*, ein Denkzeichen), is particularly used in the Syrian Office in the sense of a nuptial gift, *strena nuptialis*. Its special value, however, in this place, seems to be that of *earnest*, or a pledge given as security (*pignus*, un gage, *una caparra*, ein Unterpfand), *Arrhabon*. There is in Mar Jacob's *Oration on Shamuna and Guria* another passage, which the *syrologue* Canon of Westm. had translated: "with blood which ran down from His wounds He did espouse the Bride, and from the necks of His bridegroom friends the *SPEAR* demanded blood." But, after reflection, he confessed to having wrongly translated, in consequence of his having been ignorant of the meaning of *rumiono*, which in the MS. was so written as to seem like ܪܘܡܚܐ *rumho*, *ῥομφαία* (!) *Rumpia*. (Aulus Gellius.) See Cureton's *Ancient Syriac Docum.*, p. 105.

The Great Apostle was the foundation of the Great House.
Which the bride[17] was to enter (as) a stronghold undefiled.
(Christ) raised her a Chamber,[18] and, lest she might be affrighted [19], warranted her
That miscreants[20] should never prevail against her surety.

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[17] The Bride here is ܟܠܬܐ from the root ܟܠ, *call*, Ethpa. *ethcalall*, coronatus est, properly "the crowned." "Nomen ductum a corona, quam sponsa nuptiarum die in capite gestat: *coronatæ* nomen etiam post nuptias apud parentes sponsi retinet." *Michaelis*. Yet, speaking of the Blessed Virgin *espoused* to Joseph, the Syriac text has ܡܟܝܪܐ *mchiro*, from the root ܡܟܪ *mcar*, *desponsavit*; for it the Greek has *μνηστευθείσης* (Matt. i. 18), *desponsata*; whilst John iii. 29, has *caltho*, *νύμφη*: Ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν. Cf. Cant. iii. 2, where it is said of Christ, that His mother crowned Him in the day of His espousals, *coronavit Eum in die desponsationis illius.*

[18] ܓܢܘܢܐ *Gnuno* is, properly, the bride-chamber, or *παστός*, the *Brautgemach* of Passow. A nice distinction of the two words *παστός* and *κοιτών* is to be seen in Joel ii. 16. Think on *Pastophorium*, and on ܒܢܘܗܝ ܕܓܢܘܢܐ, the children of the bride-chamber, *filii thalami*, *filii nuptiarum*, υἱοὶ τοῦ νυμφῶνος (Mark ii. 19).

[19] ܘܕܠܐ ܬܕܚܠ *Uad-lo tdhal*, "And that she should not shrink for fear." Δειλος, from the Syriac root ܕܚܠ *dhel*, *expavit*, *trepidavit*, was alarmed, or panting for fear, "furchtsam vor etwas," Passow. The same Syriac expression is to be met with Mark xvi. 6, where the Angel saith unto the women, "Be not affrighted," and Luke i. 29, where our Blessed Lady is "troubled" at his saying. Cf. John xiv. 27: μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω, and Dante, *Paradiso*, xi. 28, seq.

[20] ܚܒܠ, Miscreants. The original Syriac word for this, as well as for the precedent participle "undefiled," is from the same root *habel* [*corrupit*, destruxit, *demolitus* est]. This last sense, however, of "demolishing" does not seem the ruling idea of this passage.

He began to build her, and upon the Great Stone,
He had found,
Set her building, whose height was to transcend
the clouds.
Two-and-ten[21] stones He had laid in the Palace of
Light[22].
But *One* was singled out to support the great
building.
He dressed, marked and carved the main stone
He had found.
And set it deep in the great building He was
raising.
The Bridegroom chose it, His Father carved it
in that revelation[23],
And the Holy Ghost had it finished and settled
in the foundation of the Church.

St. James of Serug., *de Interrog. Christi et Revel. Petri,* Hom. xxiv.
Cod. Vatic. (Syriac), 460, p. 181.

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[21] Such is the literal Syriac expression in this place. A rather poetical one, often met with in Dante, &c. The Syriac Gospels use the simpler form ܬܪܥܣܪ *threhsar,* twelve.

[22] ܒܝܪܬ ܢܘܗܪܐ *Birath nuhro.* The slight alteration of an iota brought us at first to translate this word the "Daughter," instead of the "Palace" of Light. How chary one needs to be even of an iota!

[23] That *revelation* which Peter had "from heaven, not from flesh and blood." Vide Matt. xvi. 17.

# CHAPTER III.

## THE ROCK OF FAITH.

XV.

JESUS in His Gospel said to Peter: Thou art KIPHO[24], the ROCK on which I will build My Church.

Syro-Chald. Liturgy, *in Festo SS. Apost. Petri et Pauli*, Noct. i. Cod. de Prop. (Syriac), 41.

XVI.

Upon that rock of the household of Simon, the Prince of the Apostles, I am built up, and have nothing to fear.—The Church took up the burden[25], saying:—Floods and storms broke upon me, but they did not strike me. The accursed Nestorius fought against me, and met with his ruin.

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[24] ܟܐܦܐ *Kipho*, Heb. כיפא, Greek Πέτρος, Latin *Petra*; a word of deep meaning,—"signifying in itself," says W. Allies, "the place which Simon was to hold in the Church of Christ . . . declaring by its very sound that he should be laid by the builder, as a foundation of the structure about to be raised."

St. Chrysostome felt the strength of this word when, commenting on the text John i. 40, he said that he (Cephas) was really Peter (a Rock) "both in name and in deed." It had been said of Christ, *Behold I will lay a stone in the foundation of Sion, a tried stone, a corner stone, a precious stone, founded in the foundation. He that believeth, let him not hasten.* . . . This which (Christ) had of Himself, and by virtue of His divine power, as the Word of God, He would communicate in a degree, and by dependence on Himself, to another. . . . *Christ is the rock,* but yet *He did not deny the grace of this* name *to His disciple, that he should be* Peter, *because he has from the Rock, firm constancy, immovable faith.*—S. Ambrose on Luke, lib. vi. n. 97.

[25] ܥܢܬ *Hnoth*, respondit, cecinit, which means that kind of

Syriac Liturgy, *Sabat. ad Prim.*
Breviarium Feriale. Edit. Rom. 1853, p. 409.

XVII.

To Simon said his Lord: Thou art the rock of strength, on thee I will base My holy Church. Into thy hands I put the keys of heaven and earth, that thou, My true Disciple, mayest bind and loose according to My will. To thee I trust the flock, redeemed with My precious blood. Be a good shepherd to them, guard them from evil.

Ibid, *in Festo SS. Apost. Petri et Pauli,* Noct. ii.
Cod. de Prop. (Syriac), 64, p. 141.

XVIII.

Blessed art thou, Head, as thou wast, and tongue of the whole body of thy brethren. That body, of which the sons of Zebedee were the two eyes, was made up of all disciples. Those (sons of Zebedee) too are blessed, for they requested thrones from their Lord, but they did it only when they had seen assured the See of Simon, who, by a revelation from the Father, was named the *unassailable Rock.*

Ibid., Noct. ii.
Cod. eod. p. 373.

XIX.

I am settled on the Rock of faith, I have nothing to fear.

Syriac Liturgy, *Domin. I. Dedicat.*, Noct. iii.
Cod. de Prop. (Syriac), 56, p. 30.

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*burden*, or refrain, of which the Italian musician-poet said: Con dolci *ricercate* in bassi modi, τὸ διάψαλμα. See infra note 37.

### XX.

How blessed art thou, O faithful Church, betrothed to the celestial Bridegroom. Thy ramparts are steadfastly fixed on the Rock of faith.

Ibid, *Domin. II. Dedic.*, Noct. ii.
Cod. eod., p. 67.

### XXI.

On the Rock of faith Thou didst build Thy Church, O Saviour. No storm will ever subvert or overturn her foundation.

Syro-Chaldæan Liturgy, *Domin. II. Dedicat.*, ad Matutin.
Cod. de Prop. (Syriac), 40.

### XXII.[26]

*Strophe* 1.

Tell me, O Church, whereon wilt thou be built?
Shall I build thee, shall I build thee . . .
On the sun?
No no, no no, no no. . . .
For it is said, for it is said, . . .
And that is said in the Scriptures,
That the rays of the sun shall be darkened.

2.

Tell me, O Church, whereon wilt thou be built?
Shall I build thee . . . on the moon?
No, no, no. . .
For it is said . . . in the Scriptures,
That the moon shall not give her light.

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[26] "The lisping of the Bride," a kind of Syriac madrigal, or *virelay*.

> "I framed to the harp
> Many a *Syriac* ditty lovely well,
> And gave the tongue a helpful ornament."
>
> *Shakspeare.*

3.

Tell me, O Church, whereon wilt thou be built!
Shall I build thee . . . upon the stars?
No, no, no. . . . For it is said . . . in the Scriptures,
The stars shall fall like leaves.

4.

Tell me, O Church, whereon wilt thou be built?
Shall I build thee . . . on a rock?
Yes, yes, yes, yes, yes, yes . . . .
For it is said . . . and that is said in the Scriptures:
Upon a Rock I will build My church.

Syriac Hymnologium for all the Year, *Hymnum Dedicat. Ecclesiæ.* Cod. Vatic. (Syriac), 188, p. 73.

XXIII.

Thy strength is that of a rock, hence (I say) "Thou art a rock.
And upon thee I will build My Church," for thou wilt never break into pieces.
Thou art a rock, and upon thee I will build the Glorious[27].
The powers of hell[28], with their own crafts[29], shall not prevail against her.

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[27] ܡܫܒܚܬܐ *Mshabahto.* This lofty epithet, this stately and majestic title, given to the Church of Christ, reminds us of the grand Διάψαλμα, *Gloriosa dicta sunt de te, Civitas Dei,* "Glorious things are spoken of thee, O City of God. Selah" (Psalm xxxvi. 3); and of the most sublime prayer of our Blessed Lord, "Father, the hour is come; *glorify* Thy Son, that Thy Son also may *glorify* Thee. . . . I have *glorified* Thee on the earth. . . . And now, O Father, *glorify* Me with the *glory* which I had with Thee before the world was" (John xvii.); where the Syriac original applies constantly to the radical ܫܒܚ *shabah, clarificavit.*

[28] "The *brunt* of the *deep*" would give perhaps better the force of the original words *mûclo d-shiul.* See also note 30.

[29] *Ba-skimaihoun,* literally meaning, with-*schemes*-their-own,

And what are they, tell me, the bars[30] of hell,
But death and Satan, who lay waste the earth ?

St. James of Serug., *Homil. supra citata.*
Cod. Vatic. (Syriac), 460, p. 182.

XXIV.

Upon having called the Son (of God) by His own
name[31],
He blessed[32] him, and had His Church built upon
that Apostle.
He made him a rock, and set it down in the
foundation of His House.
Seeing that he was to keep the whole fabric from
shrinking.

St. James of Serug., *ibid.*
Cod. eod.

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that is with sleights, intrigues, and finesses, with artful tricks and devices.

One might here also notice how near to the Syriac radical ܣܟܡ *skem*, comes the English *scheme*, and the mischievous intriguing *schemer*.

[30] ܡܘܟܠܐ *Múclo, sera,* "vectis maxima qua levantur lapides" (Castel.), is clearly akin to the Greek *μοχλός*, a *lever*, a *crossbar*. —The Greek form is here easily to be "discovered under the Syriac veil," as Ed. Sachan has lately remarked.—Vide Amos i. 5, Καὶ *συντρίψω μοχλοὺς Δαμασκοῦ.*

[31] Thou art CHRIST (ܡܫܝܚܐ), the Son of the living God (Matt. xvi. 16). Mshiho, Heb. משיח (mâshìah) anointed, from משח (mâshah) to anoint, is the proper NAME of the Saviour of the world, *Χριστός*, the anointed, the Messiah. When the woman of Samaria saith unto our Lord, "I know that the Messias cometh" (John iv. 25), the Syriac text does not add the usual clause (who is called, that is, which means, Christ). That was unnecessary to them who understood perfectly well the meaning of the original word. See note 9.

[32] Literally "gave him ܛܘܒܐ *túbo*, beatitude. A similar phrase is to be seen in Luke i. 48, where our Blessed Lady, prompted by her Divine Spouse, exclaimed, (Tûbo nethlon li sharbotho culhen) *μακαριοῦσί με πᾶσαι αἱ γενεαί*, Beatam me dicent omnes generationes, All generations shall call me blessed. "Tutte le genti Mi chiameran *beata*" (Manzoni, *Inni Sacri*).

## XXV.

The Church inherited her faith from the Apostles, especially from Simon Kipho, to whom our Lord said: "Thou art a rock, and upon thee I will build My Church." That is to say: Thou art a root[33] and a foundation, a pattern to the whole body of those who do believe in Me, and behave themselves as thou didst, when thou didst lay open the truth which the Father revealed to thee from on high. Hence it is that the gates of hell, that is, infidel people, unjust kings, tyrant emperors, heretics, and forgers of false doctrines shall never succeed to overthrow her (the Church).

Whosoever then shall separate himself from her will never belong to the sons of light, nor to any of them who build their houses upon the immovable rock; houses, which will not be shaken, whilst the swelling main is seething, whilst the wild billows are breaking upon them, as Christ had declared it in His parable. They will never be like those wretched communities (churches separated from Peter) who erected their building on sandy ground, which, as soon as the rain pours, the wind blows, the sea begins to swell, and the raging storm to roll its mighty waves high above them, are mercilessly battered and utterly ruined, nay, their very foundations are cleared off entirely, because their building was not based upon the Rock, which is Simon.

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[33] ܫܪܫܐ *shersho*, Heb. שרש, Arab. الاصل, πλέκος, *nexus*, *Flechtwerk*, any thing *plaiting* or binding together by twisting. Christ is styled the "*root* of Jesse and of David," as it were the *basis* and *foundation* of their families, and of all the blessings temporal and spiritual vouchsafed to them. Vide Parkhurst in voce 'Ρίζα.

Abu Nasr Yahia (Ibn Harir al-Takriti), "*Confirmatio*," or *Demonst. Art. Leg. Christ*, cap. xxix. *de Ecclesia*. Cod. Vatic. (Garsciuni), 205, p. 201, *a tergo*.

## XXVI.

And Isaiah (lxii. 2) said : *And thou shalt be called by a new name, which the mouth of the Lord shall name.* Now these figurative promises were fulfilled in the advent of Christ, when He said to Simon : *Thou art a rock, and upon thee I will build My Church,* and *the gates of hell shall not prevail over thee, nor shall overcome thee.* And again : *To thee I deliver the keys of the heavenly kingdom ; what thou shalt bind on earth shall be bound in heaven.* Such is the new name which the Lord hath named in favour of the Church, as David said . . . "I will give praise to Thee among the congregation (Church) of peoples."

Ibid. p. 208.

## XXVII.[34]

(Christ) called the senior (of the Apostles) a rock,
That he should be to the truth[35] a foundation,

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[34] This original poem is a sort of Alcaic, or rather, of septenary verses.

[35] ܠܟܘܫܬܐ *L-kushtho*, might fairly be rendered by *equity*, *bounty*, or *righteousness*. In this last sense it seems to have been used Luke xii. 57, where Christ reproaches those hypocrites who can easily "discern the face of the sky," but hardly the aspect of *kushtho*, viz., of that which is right, *quod justum est* : such as those who "*Veritatem Dei in injustitia detinent*," ἀλήθειαν . . . ἐν ἀδικία (Rom. i. 18).—St. Ephraim begins his beautiful Hymn to the Holy Trinity with this line ܢܝܫܐ ܕܟܘܫܬܐ *nisho dkushtho*, Symbolum veritatis.—About 'Αλήθεια, see the learned *note* of Allies, "Form. of Christ.," ii. 110.

Whereupon He was to raise the edifice
Of the faith of truth [36].
He proclaimed him a *rock*, to withstand
Adversity, to raise upon him
The building high to the coping.
A *rock* to bind one with the other,
The structures; as even in faith
He was to bind peoples with people.

Elias (Bishop of Anbara), *in Carminib. Theologicis.*
Cod. Vatic. (Syriac), 183, p. 305.

## XXVIII.

Scholars apprised of the truth, seek the reason why our Saviour called Simon Barjona (Kipho) a *stone*.—Since Christ himself, our great Saviour, is the true One, why did He call for another Headstone of the building? As in the (ancient) law several were called *Christs* and *Saviours* of the people, so Simon was graced with the surname of KIPHO. But one is the true Christ, the great Saviour, [who nevertheless did occasionally apply to others those very same names.] Christ the true Stone was, after all, to betake Himself to heaven, and hide Himself from human eyes; hence the reason why He established on earth, His vicar Simon, and had him named the corner-*stone* of His building.

The same, *ibid.*, part ii, serm. 3, cent. ii., strophe 59.
Assemani, *Bibl. Orient.*, tom. iii, chap. 177, p. 260.

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[36] Here *truth* is ܫܪܪܐ *shroro*; about which expression see note 13; adding the telling passage of St. Paul (Rom. i. 17), where he says that "the righteousness of God is revealed from faith to faith," and that the wrath of God is against the unrighteousness of men who hold *shroro* in unrighteousness.

XXIX.

Rightly did Christ call him (Simon) Kipho.—None before him had ever been called by such a name.—He was in truth to be the foundation and the cornerstone of the building. Christ did not call him after His own name, a *Saviour*, for many saviours had been amongst the people; and as He did not wish to abrogate the power of Barjona, [as it had been the case with those past saviours,] He did not even call him Christ, for many Christs had been in Juda, which were likewise superseded by the Son of God. But He did not put aside with them Kipho.

The same, *ibid.*
Assemani, *ibid.*

XXX.

*The Disciple* :—Master, I wish you would tell me the meaning of our Blessed Lord's words to Peter: "Blessed art thou, Simon . . . . ?"

*The Master* :—By this Christ—blessed be His name—wished to assure Peter that He appointed him His vicar on earth, to redeem souls from sin. . . . . I named thee *Rock* . . . Πέτρος (*Peter*) is the Greek name for *rock*. . . . . "Thou art Peter, upon thee I will build My Church;" upon thee, O Peter, I will raise My congregation. I am the true Rock, the steadfast foundation. By loving me thou becamest My disciple, and wast assimilated with Me, and built upon Me. I make my own Self a foundation for thee. Thus thou becomest a rock like Myself. Upon thee I go on building My congregation. Whoever becomes thy disciple will be built upon thee, who art the *Rock*.

Questiones Theologico Morales, *Quæst. x. in Matt.* xvi. 18.
Cod. Vatic. (Arabic), 94, p. 83. (sec. xvi) *sine nomine Auctoris.*

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# CHAPTER IV.

## THE CHURCH BASED ON HIM AND HIS FAITH.

### XXXI.

SING[37], O Holy Church, sing praises in solemn commemoration of Peter[38], the chief of the Apostles . . . on whose faith He (Christ) based thy foundations, whom He appointed Leader of His flock, through whom He laid open the portals of His treasures, wherewith He had enriched thy children.

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[37] ܙܡܰܪܝ *Zmar*, sing, ἄειδε, Il. i. 1. — From the Syriac root ܙܡܰܪ *zmar*, *cecinit*, *psallit*, comes the subst. ܙܡܳܪܐ *zmoro*, a *smart*, quick, lively song; a gush of melody, such as the Elder Son in the Gospel (Luke xv. 25) coming from the field, and drawing nigh to his father's house, chanced to hear (Συμφωνία, music and dancing).—The NEBEL, that ancient stringed instrument which the Hebrews made use of, and which the English version of the Bible called *Psaltery*, is also rendered in Syriac by *zmoro*.

*Music* itself, we suspect, has a *Messianic* origin: from the two-fold Syriac root ܡܫܚ *mashah*, comes ܡܫܚܘܬܐ *mshohûto*, a *measured* composition: (Tennyson, "*Song* used to great end.") Yet no wonder if a pagan or paganizing philology does stick to the *Muses* as the probable radical of Music. As far as the mere word goes, the great musician of Hippon did not think, it appears, otherwise. "Quod ejus (Musices) esse nomen existimas? Nam opinor non tibi novum esse omnipotentiam quandam canendi *Musis* solere concedi. Hæc est, ni fallor, illa quæ Musica nominatur." (S. Aug. *de Musica*, l. i. ch. 1.)

[38] ܦܶܛܪܘܣ *Petros*. How this decidedly Greek word came to be used in the Syriac language we are not prepared to explain. Certainly it is but an exotic quadriliteral, unwarrantably

Syro-Chaldæan Liturgy, *in Fest. SS. Petri et Pauli*, Noct. ii.
Cod. de Prop.(Syriac), 41, p. 375.

## XXXII.

This is the sainted[39] Simon. Upon him is built

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foisted in, in lieu of the aboriginal Kipho.—Seeing, however, the still more unwarrantable insinuation in Parkhurst's Lexicon, that not improbably it (Πέτρος) may be derived from the Heb. בתר *beter*, to divide, to separate, or to be craggy, we are tempted to say with *Heinsius*: "Vide ineptias! Græci et Latini vocem suam ab Hebræa, quam ipsi Hebræi a Latina, deducunt." (*Exercit. ad Nonni Metaphr. in Joh.*) Certainly the *Petros* we are speaking of is not—

"As a *stone* that shall to pieces dash." (Milton.)

Three kinds of *stones* are named, Il. vii. 264, seq., where the aboriginal rude way of fighting, between Hector and Ajax is described. First Hector gets hold of a ΛΙΘΟΝ . . . . *μέλανα, τρηχύν τε, μεγάν τε.* Ajax comes next, grasping a ΛΑΑΝ, wherewith he strikes the shield of his foe with the force of a *μυλοειδὸς* ΠΕΤΡΟΣ, which word, evidently the strongest of the three, is used again (Il. xvi. 734), where Patroclus is commended for having wielded ΠΕΤΡΟΝ, *μάρμαρον, ὀκριόεντα, τόν οἱ περὶ χεὶρ ἐκάλυψεν*; the very ΧΕΡΜΑΔΙΟΝ that Æneas was able to grasp: *μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν* (Il. xx. 285). None of these Homeric expressions tells, as far as we see, of breach, or *ῥῆγμα*. The Syriac expression ܟܐ̈ܦܐ ܠܡܪܓܡܗ . . . (*kiphë lmergmeh*), tulerunt *lapides* ut *lapidarent* eum, *Λίθους ἵνα λιθάσωσιν αὐτόν* (John x. 30), seems rather to point at it.—Compare *λίθους πετροβόλους* of Ezek. xiii. 10, and Bar Bahlul's ܒܪܐܘܠ, akin with *Brulo*, Beryllus, and *Bruhlo*, Unio, where dis-*union*, flaw, rift, and breakage seem to be *ἀπροσδιόνυσα*. See note 40.

[39] Like the original ܩܕܝܫܐ *kadisho*, the English adj. *sainted* has, in necrological services, besides the obvious meaning of *holy*, that of a person who has reached his eternal happiness in heaven, in which last sense it is used as a euphemism for *dead*.

and firmly established the Church, which no King or tyrant[40] will ever succeed in conquering.

Ibid., *in Commemoratione Defunctorum.*
Cod. eod.

XXXIII.

The Lord built His Church on Simon Peter, and upon seventy-two pillars He made it stand.

Syriac Liturgy, Fer. vi, ad Primam.
Breviarium Feriale. Edit. Rom. 1853, p. 363.

XXXIV.

Upon thee, O Simon, I will build the Holy Church, that the bolts of hell may not shake nor overthrow it.

Ibid., Fer. v. Noct. ii.
Breviar. eod. p. 295.

XXXV.

Through the intercession of the Chief of the Disciples, who received the keys of heaven, and upon whom was raised the Church, let the twelve months be blessed.

Ibid. *in Off. SS. Apostolorum*, Noct. ii.
Cod, de Prop. (Syriac), 64, p. 142.

XXXVI.

Simon Barjona, upon thee I will build My Church.

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[40] ܛܪܘܢܐ *Truno*, means now *strenuus*, and now *crudelis*, and, like its Greek equivocal and equipollent *τύραννος*, is used occasionally in the good sense of ruler, commander, *ein Herrscher*, as in 1 Mac. i. 4; yet more often it savours of rigour, violence, and cruelty, and then most likely it comes from the Syriac, ܛܪܢܐ *tarono*, Chald. טָנָרָא, *silex, petra durissima*, used 1 Macc. x. 73, where the Greek has *οὐκ ἔστι λίθος οὐδὲ Κόχλαξ*.—The Doric origin of *τύραννος* or *κοίρανος* from *κύριος*, lord, master, is very doubtful.

Such was the Lord's behest.—To thee I will deliver the keys of heaven and earth, that thou mayest bind and loose without obstacle.

Ibid., *in Off. Feriæ auri* (vi) [41], Noct. i.
Cod. eod. p. 112.

### XXXVII.

Simon with fear and trembling joined his hands, drew near and bowed in adoration before the Son (of God). Our Lord met him, took hold of him, raised him up, and graciously told him: "Simon, stand up, and heed this well. Upon thy person I will build my holy and faithful Church, that shall be immovable for ever and ever."

Ibid., *in Off. SS. Apost.*, ad Vesp.
Cod. Vatic. (Syriac), 234, p. 62.

### XXXVIII.

Upon thee, O Kipho (Rock), the first and the chief of His Apostles, Christ, who Himself is the Rock, founded and built the Holy Church, which He also fixed so unconquerably that the gates of hell . .

Ibid., *Mens. 29 Jun.*
Cod. Vatic. (Syriac), 82, p. 358.

### XXXIX.

(Peter) He was the leader [42] to penance; hence

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[41] The *Feria auri*," comes soon after Whitsuntide, and is so called in remembrance of Peter, saying to the lame man whom he healed, "Silver and GOLD have I none," etc., Acts. iii. 6.

[42] ܪܫܐ ܐܦ ܩܕܡܝܐ *Risho oph cadmoio*, literally means "the head and the first," or, by hendiadys, "the first head," the leader, *der vornehmste Anführer*. Thus 1 Thess. iv. 16, the leader of the angelic companies is called *rish malak*, the chief angel, Ἀρχάγγελος: and John ii. 8, *rish smokë*, the chief ruler or governor of the feast, Ἀρχιτρίκλινος. The simple word *cadmoio* is often

The Church is well built upon him in all shifts[43].
Prudent[44] indeed was the Son of the carpenter[45] who
  laid her foundation,
And purposely built her upon Simon at the beginning.

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used in the same way; thus Matt. xx. 27, "Whosoever will be CHIEF (*cadmoio*) among you, let him be your servant."

There are, however, other senses of the same word, such as *antique*, whence: Κάδμου τοῦ πάλαι νέα τροφὴ (Sophocl. *Œdip.*); the "Cadmian letters," and most likely the Cadmium metal.

ܪܝܫ *Rish* is sometimes instrumental in expressing the superlative, as ܪܝܫ ܚܕܘܬܐ *rish hadûth*, the head of joy, *i.e.* the greatest joy, Cant. iv. 14. And ܪܝܫ ܡܘܬܒܐ *rish mautbe*, the head of seat, *i. e.* the highest or uppermost seat, Luke xi.. 43. It is even a title given to Patriarchs; *Risho drishone*, caput principum, is a title given to the Pope. The title which Abgar assumed in his letter to Jesus Christ, was *rish athro*, caput loci, τοπάρχα.

[43] *Shuhlophin.* This Syriac word, like the English *shift*, the A. S. *shiphton*, and the Runik *skipton*, seem to spring out of one root, meaning change, alteration, *vicissitude*. The Apostle St. James (Epist. i. 13) says that "With the Father of Light there is no variableness *(shuhlophin)*, neither shadow of turning," but here below, on the face of this earth "founded upon the seas, and established upon the floods" (Psalm xxiii. 2), all is moving and *shifting*. It is well worth noticing how this Syriac expression comes at the beginning of that grand Psalm cxxxviii, whose high strains are familiar to every educated English person: "O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; Thou understandest my thoughts afar off; Thou compassest my path and my lying down, and art acquainted with all my *shuhlophin* (shifting ways)."

[44] *Hakim*, cautious, wary, circumspect, wisely cunning, like him of whom our Lord said that "built his house upon a rock" (Matt. vii. 24).

[45] *Breh d-nagoro*, τοῦ τέκτονος υἱός is the reading of Matt. xiii. 37; but Mark vi. 3 has simply ܢܓܪܐ *nagoro*, ὁ τέκτων, which means a "builder," or, as Franz Passow gives it in his *Handwörterbuch der Griechischen Sprache*, ein Erbauer; its radical is τεύχω, I frame, or fabricate.—Homer, speaking of Pherecles, calls him likewise τέκτονος υἱόν . . . ὃς χερσὶν ἐπίστατο δαίδαλα πάντα (Il. v. 60). 2 Reg. xii. 11, *nagoro*, τέκτων, is distinguished from ܐܪܓܘܒܠܐ *argublo*, οἰκοδόμος, faber murarius; the one is from the

Of penance, rather than of any thing else, the Church
is exultant[46],
Since by it all her congregations thrivingly flourish.
Should an adulteress or thieves ever struggle to
get into (Paradise)
Without penance, who would open to them the
door[47]?
For this the Church is built upon him who denied,
That all her superstructures might closely cement
without rifting.

St. James of Serug, *de Abnegatione Simonis*, Hom. 57.
Cod. Vatic. (Syriac), 118, p. 238, *a tergo*.

### XL.

I betrothed the Bride[48]: a sumptuous banquet[49]
is getting ready for me.

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root ܢܓܪ *ngar*, dolavit, secuit; the other from ܓܒܠ *gbal*, plasmavit. *Ardiclo*, architectus, and *ardiclutho*, architectura, are they not altered forms of the same root?

[46] *Hthiro*, gloriatur; from the root *hthar*, superbiit, inflatus est; like καυχώμεθα ἐν ταῖς θλίψεσιν (Rom. v. 3).

[47] ܬܪܥܐ *Tarho*, janua, θύρα, door, Thür (from the root *trah*, *aperuît, scidit*, threw open). It has nearly the same spelling as *taroho, janitor*, θύρωρος, doorkeeper or porter. Hence the chance of mistaking the one for the other word. We had at first translated this passage by "who but Peter, will be the porter," etc., which after all would have come to the same meaning, seeing that our blessed Lord himself said, I am the door (John x. 9). ܐܢܐ ܐܢܐ ܬܪܥܐ *Eno no tarho*, Ἐγὼ εἰμὶ ἡ θύρα.

[48] Vide note 17, pt. i.

[49] ܚܠܘܠܐ ܪܒܐ *hlûlo rabo*, a great marriage-*feast*, a sacred *convivium!* This word *hlûlo* has been, it appears, particularly reserved for the heavenly marriage-feast; and thus it is used Matt. xxv. 10: whilst for the temporal marriages of this world the word *meshthûtho* is especially made use of. (Matt. xxii. 8, etc.)

The repeated word *smokin* (Mark vi. 39) is equally repeated in the Greek by συμπόσια, συμπόσια; the only place, we think, in Scripture where this Greek word, else so common with profane writers,

Do thou first cull the spices [50], thou who art true [51].
To thee I entrust the chamber [52] of the Daughter-of-
Day [53].

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is used.—Such, we fancy, in opposition to a Durbar, may be the poor Indian feasts (mere doles of bread and ale), which are now pitilessly to be taxed, if the "Times of India" tells right. See the "Asiatic," May 9.

[50] ܓܘܝ ܒܣܡܢܐ *gui besmone, σύλλεγε ἀρώματα, cull the spices.* This Syriac word *besmono*, like the Hebrew בשם, is the radical of the Greek *βάλσαμος*, of the Latin balsamum, the French baume, and the Italian balsamo. Βάλσαμος, however, was scarcely heard of before Theophrast had written his *Nat. Hist.*, or Palladius his *Hist. Lausiaca.*

Juvenal had noticed the thing under the name of ἄμωμον: "Obvius assiduo Syrophœnix udus amomo" (Sat. viii. 180), and Theocrytus under that of *μύρον* (Idyl. xv. 114). Under the same name it is used in Scripture, Matt. xxvi., Luke vii., *et alibi.* But Luke i. it is called *θυμιαμα, suffimentum ex aromatibus;* and so it is in the Apocalypse, where the prayers of saints are represented by golden vials full of *odours, φυάλας χρυσὰς γεμούσας θυμιαμάτων.* See Eccl. xxiv. 20, and more especially Cant. iv. 14, where mention is made of "spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh, and aloes, with all the chief *spices* (Besmë); and v. 16, where the sacred Spouse invites the north wind to blow on her garden, that the *spices* thereof may flow out; and vi. 2, where it is said of the Beloved that he is gone down into his garden, to the beds of *spices*, etc. Cf. also what Castelli has said under the analogous word ܒܣܡ *aroma.*

[51] See note 13, pt. i.

[52] None but a native can thoroughly appreciate the force and delicacy of this Syriasm, as none but an Englishman can sound the meaning of *home*, or a German that of *Heimath.*—I caught it, as it were, *per transennam* from the mouth, nay, I dare say, from the sensible heart of the Archbishop of Mossul, while I was inquiring about its meaning; very much in the same way as I got to the real meaning of *Saudade* marking the passionate expressions of a Portuguese youth, who assured me that no *lastima*, no *magoa*, no *desejo tão vivo, brando, e terno* could ever convey to a Portuguese ear and mind its full signification.

"Thoughts that do often lie too deep for tears." (Wordsworth.) "The heart that knoweth the bitterness of his own soul, in his joy no stranger shall intermeddle." A passage, by the way, which the authorized version failed to comprehend! (Prov. xiv. 10.)

[53] *Bath imomo*, "The Daughter of the Day," is the finest Orien-

On thee I build her an impregnable fortress.

The same, *de Interrog. Christi et Revelat. Petri*, Homil. xxiv.
Cod. Vatic. (Syriac), 460, *recenter additus*, p. 182.

### XLI.

The Lord Jesus Christ asked His Disciples, saying: "Whom do men say the Son of man is?" (Matt. xvi. 13). Peter, confessing Him, answered: "Thou art the Christ, the Son of the living God." Then Christ said to Peter: "Blessed art thou, Simon Barjona . . . . Thou art a rock, on thee I will build My Church, and the gates of hell shall not prevail against her. Thou shalt be named ROCK (Kipho). . . ."

By this name our Lord meant to show His Disciples how warm was the faith of Peter, which is as pure as a flint-stone (silex), without mackle or flaw. And therefore our Lord said to Peter: "Upon thee I will build My Church, and the gates of hell shall not prevail against it."

Moses Barcepha, *de Dedicat. Ecclesiæ*, Homil. 1.
Cod. Vat. *Garsciunice exarato*, 159, p. 314.

### XLII.

(The Disciples) seem to have forgotten what had been said to Peter, viz.: "Thou art a rock, upon thee I will build My Church," and "To thee I will give the keys of heaven."

Bar-Hebræus, *Thesaurus Mysteriorum*, in Luke xxii. 24.
Cod. Vatic. (Syriac), 282, p. 197, *a tergo*.

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tal expression for designating the perfect beauty of the Church; that of Cleopatra was simply hinted (Dan. xi. 12) by "a daughter of women," *filia feminarum*, θυγάτηρ τῶν γυναικῶν. Mark besides what we have said at note 14.

## XLIII.

Upon thee I will build My congregation. The gates of hell shall not prevail against it; that is, temptations of devils, temptations of soul and body, shall not prevail or overcome My Church, since she has put herself under thy tuition, since she is built on a rock. . . . How could they (the gates of hell) injure him who is humble of heart, who is subject to others, to whose counsels he gladly yields rather than to his own opinion? Such in fact is (a member) of My congregation, built upon thee, O Rock (Peter), as thou art built upon Me, the solid rock. Such a one surely will become thy Disciple as thou becamest My own; he will be under thy obedience, as thou wast under Mine; he will follow thy advice as thou followedst Mine; he will accept thy corrections as thou receivedst My own; he will be subject to thy orders as thou art subject to My commands. Against him shall never prevail the gates of hell, which are the temptations of the devil, his crafty devices, his deceitful machinations. For as often as the enemy shall put forth his engines against him to entice or inveigle him in any deceitful cogitations, he will as often have recourse to thee for advice, and thou wilt restrain him (from sin) and free him from deceit; so that he may never fall into error, nor his building be brought into ruin; the foundation being firm on Peter, who is a Rock.

Quæst. Theologico Morales, *Quæst. in Matt.* xvi. 18.
Cod. Vatic. (Arabic), 94, *sine nomine Auctoris,* p. 83.

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(*See Documents* XXV. XXVI.)

# CHAPTER V.

## THE DENIAL.

### XLIV.

HE was first, and since he had sinned, and
truly repented,
He did not descend to a second or a third degree.
He rose with tears, and guarded his post unalterably.
Carrying in his hand the keys, the name[54] and the
mandate[55].
What he had lost by his denial, he recovered by his
tears.
For in perfection there is not another above him[56].

St. James of Serug., *de Denegat. Simonis*, Hom. 57.
Cod. Vatic. (Syriac), 118, p. 239.

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[54] ܫܡܐ *Shmo*, a "name" or a "title." This latter expression, like the well-known one of the poet, "With his former *title* greet Macbeth," seemed at first the best; yet the Syriac word *shem*, or *shmo* as it is here given, implies a far greater authority and dignity than that of any king or emperor of this world. It tells of a *Name*, as the Apostle said, According to the working of the mighty power of God (κατὰ τὴν ἐνέργειαν τοῦ κράτος τῆς ἰσχύος Θεοῦ). Eph. i. 19.

[55] ܦܘܩܕܢܘܬܐ *Phocuduotho*, which means *order*, *charge*, high *commission*; spiritually a far stronger *mandate* than that "powerful" of Cæsar, which Shakspeare has spoken of. Its radical verb is *phkad*, præcepit, ἐνετείλατο. It is remarkably telling in Mark xiii. 34, ua-l-taroho *phkad*, d-nehue hir, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ, *et janitori præcepit ut vigilet.*

[56] A complex, *un tout ensemble*, of all human perfections, which

## XLV.

To him (Simon) has been said, "Be thou converted and confirm thy brethren," which means, after he had repented, not only that he might remain a penitent, but that he might be the teacher and head of his companions, and not only that he might be the teacher of all men, but that he might confirm the very teachers[57] and instructors of men.

George, Patriarch of the Jacobites (circa 790) in
(Matt.) Luke xxii. 32.
Cod. Vatic. (Syriac), 154, p. 224.

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calls to mind the famous line of the poet astronomer of old:—"*Altius his nihil est: hæc sunt fastigia mundi.*" (Manil. *Astron.* l. i.)

[57] ܡܠܦܢܐ *Malphone*, a title often given to our Lord, who is the only real *teacher* of mankind, as St. Augustine has evidently proved in his admirable book, "De Magistro." He who is the Alpha (the Syriac ܐ oleph is the root of the radical verb ܐܠܦ *aleph*, docuit, which by a simple change of vowels becomes *elaph*, didicit, from which the participle ܡܠܦ *maleph*, docens, and the substantive *malphono*, doctor, a teacher, or a master, *ein Lehrer*), of Whom the Prophet said, "Whom shall He teach knowledge? and whom shall He make to understand doctrine? Them that are weaned from the milk, that are drawn away from the breasts. For precept must be upon precept, precept upon precept, line upon line, line upon line (A. B. C.); here a little, and there a little: for with stammering lips and another tongue will He speak to His people" (Is. xxviii. 9—11).—Such indeed is the alphabeting and the abecedarian teaching of Him of whom it was properly said, that "He teacheth man knowledge." *Qui docet hominem scientiam!* (Ps. xciii.)

St. Luke (ii. 46) narrated that He was found by His mother sitting *meszhath malphone*, ἐν μέσῳ τῶν διδασκάλων, and He Himself said of Nicodemus that he was "master of Israel," *at hu malphoneh d-Isroel*, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ (John iii. 10). But all such masters and doctors are, properly speaking, merely *assistants*, or, as it is here insinuated by the next word, ܡܥܕܪܢܐ *mhadrone*, helpers or *under-teachers*. See Matt xxiii. 10.

XLVI.

As they (the Apostles) had forsaken Simon, whom (Christ) had elected to be their chief, He (Christ) turned away from them, and pointing towards Simon, said, "Simon, behold, Satan hath desired to sift you as wheat." . . . (Luke xxii. 31). And then He went on thus addressing Simon: "I will let you alone for awhile, that Satan may try your weakness, whilst you will forsake Me and flee away. Yet for thee I prayed that thy faith may not fail;" which is to say: Thou wilt deny Me, but I will not let thee persevere to the end in thy denial. . . . And thou, being once converted, mind to confirm thy brethren; that is, although they may be overwhelmed and detached, as thou hast also (been detached, and separated) from Me, do thou confirm and support them in their faith, and receive them, as I did Myself receive and confirm thee.

Denis Bar-Salibi, *Comment in Lucam.* (xxii. 24).
Cod. Vatic. (Syriac), 288, p. 217.

XLVII.

Christ himself did not confer it (the High Priesthood) upon the virgin John, full of zeal though he was besides, but on the married Simon, who had also experienced weakness by denying Him.

Moses Bar-cepha, *de Sacerdotio*, Tract. ii. ch. 7.
Cod. de Prop. *Sharfian* (Syriac), p. 103, *a tergo*.

XLVIII.

(Peter) denied, and by an oath confirmed his denial; but he did not forfeit therefore the apostolic dignity, or the pre-eminence he had over his brethren.

Nay, he heard his Saviour telling him: "Feed both my lambs and my sheep;" which also He proved by the fact, when he said to him: "Simon, behold, Satan is seeking to sift *you* as wheat, but I have prayed for *thee* that thy faith may not fail, and thou, being once converted, confirm thy brethren, that is: that indulgence which has been granted to thee, a sinner, do thou likewise bestow upon thy failing and erring brethren.

The same, *ibid.*, Tract v. ch. 1.
Cod. eod. p. 112.

XLIX.

He (Christ) left the other Disciples, and came to him who was the first and the head[58] of the assembly, saying to him: "Satan hath often sought to sift *you* as wheat . . . yet I have prayed for *thee* that thy faith may not fail . . . and thou, once converted, mind to confirm thy brethren; that is, to be the supporter, the *initiator*, the teacher of those who, by faith, will come near to Me . . . thou being converted, confirm thy brethren;" which saying was both of one who pardons and of one who was raising him (Peter) to the apostolic Powers.

St. Cyril of Alexandria, *Homil.* 144.
Edit. Payne Smith, p. 412.

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[58] See note 41.

# CHAPTER VI.

## SECOND MOSES.

### L.

MOSES, the chief of the old (law), Peter of the new, both alike: God dwelt in (both of them). Moses coming down (from the mountain) bore (in his hand) the tables of the law: Simon received the keys of the (heavenly) kingdom. Moses built the tabernacle of the alliance: Simon built the Church.

Syriac Liturgy, Fer. ii. Noct. ii.
Breviarium Feriale, Edit. Roman. 1853, p. 127.

### LI.

(O Lord) . . . grant to the priests, whom Simon has ordained, that they may becomingly minister in the place of those instituted by Moses, who have nailed Thee to the cross.

Ibid., *Office of the Holy Week*, Fer. ii. Noct. i.
Cod. de Prop. (Syriac), 60, p. 13.

### LII.

Come, Moses, go to the land of the heathen. Mind the new vineyard, which Simon will plant as soon as I shall send him.

Ibid., Fer. ii. Hor. 4.
Cod. eod. p. 70.

### LIII.

Moses put in his appearance and went off (like a figure); but Simon administered (the truth), and relished the sweetness of its flavour.

Ibid., Fer. iii., ad Vesp.
Cod. eod. p. 78.

### LIV.

There were both, the prince of the Old and the prince of the New Testament, confronting one another. There the saintly Moses beheld the sanctified Simon, the Steward of the Father, the Procurator of the Son. He who forced the sea asunder to let the people walk across the parted waves, beheld him, who raised the (new) Tabernacle, and built the Church.

S. Ephrem, *Serm. de Transfig. Domini*, Sec. iv.
Edit. Rom. *Syro-Græco-Latina*, vol. ii.

### LV.

The power [59] which Elias had (Christ) had bestowed on Simon,
That he should loose and bind like God [60]. As a great master of the house,
He brought those of Simon and those of Moses together,
To match the new with the old at preaching [61].

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[59] See note 1, pt. i.

[60] See note 2, pt. i.

[61] ܠܟܪܘܙܘܬܗ *L korozutheh*, κηρύγματι, *ad prædicationem*, in their *herald-like* mission, *come banditori della divina parola.*—Matt. xii. 41, *Koruzûtho d Iaunon* is rendered in Greek by κήρυγμα Ἰωνᾶ. Ἄνδρες Νινευῖται, etc., "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the *preaching* of Jonas."

He requested the great of the houses to interchange ;
The old to yield the keys to those who were young.

St. James of Serug., *Homil. de Transfig. Domini.*
Cod. Vatic. (Syriac), 117, p. 538, *a tergo*, col. 2.

LVI.

(Christ) summoned Moses, the leader of Prophetship,
And John, the ornament of the Apostleship.
Summoned Elias, too, and joined to him Simon, the head of the Apostles,
That the keys he received over all (the Church) might be sanctioned ; . . .
Brought forth the Gospel, to sway the world through Simon ;
Brought in Moses as a witness, because he is true.

The same, *ibid.*
Cod. eod. p. 539.

# CHAPTER VII.

## VICAR OF CHRIST.

### LVII.

HERE is Simon, whom the Lord thrice called upon (saying): "Feed Me My rams and My gentle sheep[62]. I *entrust* thee with the keys of My *spiritual* treasury, that thou mayest bind and loose on earth and in heaven. I will install thee Vicar of the heavenly kingdom; rule justly,[63] and govern the children of thy household (the Church).

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[62] *Tamimotho*, the epithet here given to *nekauoth*, is mildness, meekness, and gentleness in itself. Our Lord applied it especially to the doves (Matt. x. 16), where He advised His disciples to be *hakime ak huaotho utamime ak iaune*, i. e. wise as serpents and *harmless* as doves. It answers perfectly to the Greek ἥμερος, and the Latin *cicur* and *mansuetus*, which signify domestic or *tame;* another English word, by the way, of a probably Oriental origin, like the German *zham*, the Greek verb δαμᾶν, domare, and even the Sanskrit *dam*. Another short observation upon *nekauoth* we trust may not be useless. Let us call to mind the famous περιοχὴ of Isaias, which Philip came up to explain to the eunuch of Candace, the chosen man of Æthiopia: "He was led as a *sheep* to the *slaughter*, and like a lamb dumb before his shearer," etc. Here *sheep*, in its Syriac original, is ܢܩܝܐ *nekio*, *πρόβατον*, *ovis*, evidently from the radical verb ܢܩܐ *nko*, jugulavit, *necavit*; that is, an object for sacrifice, a *σφάγιον* (ein Opferthier). In one of St. James of Serug.'s finest *madroshë* (canticle upon Edessa, lately published by Dr. Wright, in Cureton's Syriac Doc. ܡܐ), is this passage: "Draw me after Thee into Thy fold, *because I am a sheep* (ܕܢܩܝܐ ܐܢܐ *dnekio no*) gone astray in the world. After Thee I run, and Thy voice do I seek, that the number a hundred by me may be complete, by a lost one which is found."

Syro-Chaldæan Liturgy, *in Com. SS. Apost. Petri et Pauli.*
Cod. Vatic. (Syriac), 86, p. 35.

LVIII.

Then Peter deservedly received the Vicariate (of Christ) over His people.

St. Ephrem., *in Sermone de Martyrio, SS. Ap. Petri et Pauli.*
Cod. Vatic. (Arabic), 199, p. 194, *a tergo.*

LIX.

And Simon Peter was their head (of the Apostles); holding the throne of Christ upon earth.

Amrus Matthæi, *Nestorian Hist.*
Cod. de Prop. (Arabic), 45, p. 63.

LX.

It has been naturally provided by the Creator that children should not disinherit their parents, but on the contrary, fathers should have authority over their children. . . . Now all perfection should prevail in the Holy Church; so that as one is the veritable Father, one His Son, our Saviour Jesus Christ, one His Spirit, the Paraclete; so also one is His faithful Vicar, Simon Barjona, who has been called (Kipho) the Rock, as (Christ) Himself had promised to him, saying: "Upon this Rock I wll build My Church." And again, "To thee I will give the keys of the kingdom of heaven."

Nestor. Synod., (sub Patriarch Dadishoo).
Cod. de Prop. (Syriac), 27, p. 277.

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[63] ܫܦܝܪܐܝܬ܀ *Shaphiroith,* properly, *fairly,* impartially. ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου.—Heb. i. 8.

## LXI.

The old Pontificate had ceased, and the new one begun; it was confirmed by our Redeemer when He established Peter, head of the Apostles, and gave him the keys of the kingdom of heaven.

Gregory Bar-Hebræus (Abulpharagius), *in Chronic.*
Cod. Vatic. (Syriac), 166, p. 247, *a tergo.*

## LXII.

After the Pontiffs of the old, (comes) Peter, the Pontiff of the new Testament.

The same, *ibid. in Titulo.*
Cod. eod.

# CHAPTER VIII.

## HEAD SHEPHERD, AND UNIVERSAL RULER.

> *Οὐρανίῃ ποίμαινε καλαύροπι μῆλα καὶ ἄρνας.*
> Nonnus *Paraphr.* John xxi. 17.

### LXIII.

BLESSED art thou Peter! The Son of God hath settled thee in the foundation of His Church, that thou mayst bear the weight of the whole house, as He beareth the weight of the whole world. By the steadiness of thy confession, disputes and wrangling of philosophers vanish and disappear.

The bride (the Church) has listened to thee,[64] and since that she confesses with thee that "He is the Son of God."

Syriac Liturgy, *in Off. SS. Petri et Pauli,* Noct. ii.
Cod. de Prop. (Syriac), 65, p. 373.

### LXIV.

High degrees are in (Peter), and humble too[65],

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[64] *Shmahtok,* listened to thee, or literally *Simoned* thee—*i. e.* she did exactly what thou, Simon, didst. *Shemhoun,* which is rendered Simon Matt. iv. 18, and Simeon Luke ii. 25, comes from the same Syriac root, ܫܡܥ *shmah,* audivit, which is nearly the same in all Oriental languages. Chald. שמע, Æthiop. ሰምዐ Samarit. ࠔࠌࠏ, Arab. سمع.—Is the Bengali or Sanscrit *shamun* a mere aping of our Christian *shimoning?* We are nearly disposed to think so. See *Migne,* "Livres Sacrées de toutes les Religions," tom. ii. p. 782, note.

[65] ܣܓܝܐܢ ܘܕܡܟܝܟܝܢ *Saghi uadmakikin : saghi* here means

That each class within the Church may range over
 him :
The foundation on which every course is to be laid,
So that the whole fabric be finally coped over him.

St. James of Serug., *Homil.* 57.
Cod. Vatic. (Syriac), 118, p. 239.

LXV.

And upon thee (O Peter) are raised all thy children; Patriarchs, Bishops and Priests, heirs of thy priesthood.

Quest. Theologico Morales.
Cod. Vatic. (Arabic), 94, p. 83.

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*besides* (the high degree), or to *boot*, i.e. the *better;* (such indeed as are the *humble* in the Church of Christ,—Drayton's *bat*ful valleys!) Another plural form (ܡܟ̈ܝܟܐ *makikë*) is to be read Luke i. 52, where, to express the most noble Christian virtue, the word was perhaps first uttered by our Blessed Lady in her most sublime canticle, the "*Magnificat*:" "He hath put down the mighty from their seats, and exalted *makikë* (them of low degree)." The substantive *makiko* comes from the whilom-low radical ܡܟ *mak; stratus, dejectus est,* he was "floored," struck down and crushed. Yet since the Son of God called upon us to "learn of Him," because, He said, *nih no u-makik no*, "dejectus ego et humilis ego," I am *meek* and lowly in heart: since then, we say, the word has been ennobled and highly dignified, Ὁ δυνάτος χωρεῖν, χωρείτω!

"'Tis better to be lowly born
And range with *humble* livers in content,
Than to be perched up in a glittering grief,
And wear a golden sorrow." (Shakspeare.)

The English *meek* looks akin to the Syriac *mico*, another form of the word *makiko* or *mûkoko*, lenitas, mansuetudo, πραότης, mildness, *meekness*. Cf. etiam. Jacob. i. 9. The Greek ταπεινὸς —probably a contraction of ἐδαφεινός, levelled to the ground, or slightly rising above it—reminds us, as a matter of course: *Li poveri tapini d' Italia!*

### LXVI.

He (Christ) saw his (Peter's) sincere affection, and made him Head of His flock.

Syro-Chaldæan Liturgy, *in Off. SS. Apost. Petri et Pauli*, Noct. ii.
Cod. de Prop. (Syriac), 41, p. 364.

### LXVII.

(He is) Simon, the Head of the Apostles, the Foundation, the Ruler, the Pastor, and the Governor of the Church of Christ, to whom his Lord bore witness, saying, Thou art a rock (kipho) and upon this rock I will build My Church; to him also the Lord said, Feed the little sheep (*oviculas*) of My flock, feed My lambs, feed My sheep; graze them in the green fields of faith.

Syro-Chaldæan Liturgy, *ibid.*, Hora i.
Cod. eod. p. 151.

### LXVIII.

How sweet the voice of the Lord, saying to Simon, to the Head of the Apostles, with an eye to his Priesthood: "Lo, I appoint thee steward of My house; into thy hands I deliver the keys of heaven and earth, that thou mayest bind and loose. What thou shalt bind, I will bind; what thou shalt loose, I will loose; whenever thou shalt pray for the sinners, thy prayers will not be disregarded."

Breviarium Feriale, *Sabathi*, Hora iii.
Edit. Rom. an. 1853, p. 423.

### LXIX.

The three Architects[66] who built upon the foundation of Simon Peter, are three wise stewards to whom a spiritual treasure was entrusted.

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[66] *Ardiclë tlotho.* These three *spiritual architects* are most likely the celebrated Doctors of the Greek Church, Saint Gregory, Saint Basil, and Saint Chrysostom.—About the probable origin of the word *ardiclo*, see note 45.

Syro-Chald. Liturgy (Gazza), *in Off. St. Doctorum Græcorum.*
Cod. de Prop. (Syriac), 41, p. 437.

LXX.

Let us give up ourselves to any sort of death in defence of our father and our head, who is our ruler and governor, the dispenser of all the riches of the divine treasure, in favour of our Catholicus [67] Lord Dadishoo, who is to us a second Peter, head of the ecclesiastic republic.

Chaldæan Synod, *sub Patr. Dadishoo.* An. 430.
Cod. de Prop. (Syriac), 27, p. 279.

The fathers of this Synod acknowledged the fundamental truth, and, as far as their schismatic sect allowed them, synodically proclaimed Dadishoo Patriarch of Seleucia.

LXXI.

To thee I will give the keys of My realm. Christ
pledged to him (Peter)
That he should be the foundation and the great
master of the house.
If thou bindest on earth, it shall be bound in
heaven.
If thou loosest on earth, it shall be loosed in
heaven.

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[67] ܩܬܘܠܝܩܐ *Catholiko.* This *quadriliteral,* properly Greek word (καθολικός), generally applied to the *universal* Church since the time of St. Ignatius, M., was used in Syriac, as well as in Chaldee, to signify a head treasurer, *ærarii regis præfectus.* But more especially by the Nestorians as a title of ecclesiastic dignity, second to that of the Patriarch only. The Jacobites used in its stead the word ܡܦܪܝܢܐ *Maphriono.* See Index, *h. v.*

On high, and deep below He gave might to the
Apostledom.
That up and down it should have a lordlike[68] sway.

St. James of Serug., *de Interrog. Christi*, Homil. 24.
Cod. Vatic. (Syriac), 460, *recenter additus*, p. 182.

LXXII.

Thou (O Simon), who duly wast named Kipho (a rock), when our Lord established the true and immaculate faith of the Church He had redeemed, thou wast made and authorized by Christ, Head-shepherd of rationable sheep.

Syriac Liturgy, *Menæum, sub die* 29 *Junii.*
Cod. Vatic. (Syriac), 82, p. 354.

LXXIII.

Christ, the Head-Shepherd, stayed thee up, O Peter, as Ruler of the faithful, and entrusted thee with the management of His flock.

Syriac Liturgy, *ibid.*
Cod. eod. p. 355.

LXXIV.

In the imposition of hands, in the invocation of the Holy Ghost, and in other episcopal offices, Patriarchs, Metropolitans, and Bishops are all equal, as Peter and the Apostles, his associates, did all equally partake of the gifts of the Holy Ghost, and of the priestly order. For government, however, Peter (alone) was appointed head of his colleagues.

John Bar-Wahbun, *in Exposit. Sacrament*, cap. 29, art. 15.
Cod. de Prop. *Sharfian* (Syriac), p. 411, *a tergo.*

LXXV.

The Disciples were all Apostles; each of them had received the imposition of hands from our Redeemer, all of them were made Bishops; but for the sake of government, Simon was appointed Chief.

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[68] *Moronoith.* Compare note 2.

Moses Barcepha, *de Sacerdotio*, Tract 4, cap. 6.
Cod. eod. p. 124.

LXXVI.

If he who has to be consecrated, be a Patriarch, in addition to what is said above about the delivery of the pastoral staff . . —In the reception of the pastoral staff, Christ is understood to say what He had said to Peter alone, namely: "Be thou converted, and strengthen thy brethren;" and again, "Thou art the Rock," by which words he placed him over his colleagues, though they were all pastors.

The same, *in Exposit. Ceremon. Ordinationis.*
Cod. eod. p. 185.

LXXVII.

He (Peter) it is, then, who bears on earth the image and the figure of his Master and Lord. He is a mediator between us and the Son (of God). He a Pontiff like his prototype. The greatest and highest Pontiff indeed is Christ who is the true mediator between us and His Father, who exercises His priestly office within the heavenly sanctuary at the right hand of His Father, thus propitiating God for His fellow-men, as our advocate before His Father. Yet He has chosen and established upon earth as a general overseer (ἐπίτροπος) of His Churches, the aged Simon, the son of Jona, the foundation-stone of His faith.

Elias (Bp. of Anbara), *Carm. Theol.*, p. ii, Serm. 3, Cent. 2, Str. 59.
Assemani, *Bibl. Orient.*, Tom. iii. p. 260.

(*See Document* XVII.)

# CHAPTER IX.

## BEARER OF THE KEYS.

### LXXVIII.

CHRIST, the great Shepherd, called upon the chief of the Apostles, and said to him "Take thou the keys of heaven, and watch over My Church: be thou diligent in building her up, for when I shall come again in the last days, I mean to exact from thee an account of all the lambs and sheep redeemed with My precious blood."

Syriac Liturgy, *in Off. SS. Apost. Petri et Pauli*, ad Matut.
Cod. Vatic. (Syriac), 234, p. 59, *a tergo*.

### LXXIX.

Our Lord chose Simon Bar-jona, and set him in the foundation of the Church. He delivered to him the keys of the kingdom, that he might bind in heaven and upon earth. "If thou shouldst bind I will hear thee, and if thou shouldst loose I will not gainsay. Since I will put in thy hands every power of heaven and earth for thy well qualified administration."

Syriac Liturgy, *ibid.*
Cod. eod. p. 62.

### LXXX.

Simon, the head of the Apostles, received from his Lord a blessing, and, as a skilful Architect he was named *foundation*[69]. The Lord trusted into his hands the power of heaven and earth, that he might bind as he pleased, that he might heal painful wounds, and every sort of infirmity by secret virtue from on high.—Glory to Him who elected him, and entrusted him with the flock. A true Disciple, moved by the Holy Ghost to fathom such mysteries.

Syriac Liturgy, *in Thesauro Precationum.*
Cod. Vatic. (Syriac), 67, p. 62.

### LXXXI.

(Christ) after having put in thy hands the keys of the kingdom, informed thee how thou wast to open it to all those who shall have the true faith, and it is for this that we incessantly glorify Him.

Syriac Liturgy *Menæum, sub die* 29 *Junii.*
Cod. Vatic. (Syriac), 82, p. 354.

### LXXXII.

To the care of Peter, the great Shepherd . . . was entrusted the *deposit*[70] of the Church . . . and He (Christ) made him the chief Pastor, that he should feed her within the pastures of His laws.

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[69] A peculiarly Syriac notion seems to be attached to this word, ܫܬܐܣܬܐ *shet-sto*, (a settler?) foundation, which may also be rendered as ܫܘܥܐ *shoûho*, (Luke vi. 48), by that which is thrown in the foundation, or better, by him who sets the foundation (fundamenta jaciens). This last, I suspect, is the true meaning of *shetesto*, from *shates*, fundavit, fundamenta jecit. — It is rather curious to notice that its plural, *shetése* (Matt. vii. 25) with a masculine termination, has a feminine construction; and that this is by no means a simple, but a composed word from the Hebrew שֵׁת (sheth), a foundation, properly understood, and the Syriac ܐܣܬܐ (*esto*), which means the support of a building or a wall (*paries*). Thus in Ephr. tom. i. p. 62, we read ܐܣܬ ܡܙܚܬܐ (*esath mszahto*), paries integerrimus.

Syro-Maronit. Liturgy, *in Festo SS. Petri et Pauli*, ad Vesper.
Cod. Vatic. (Syriac), 322, p. 3, *a tergo*.

LXXXIII.

The Lord said to Simon, the head of the Apostles: I trust My Church into thy hands: feed for Me My little sheep, feed My lambs, feed My sheep; teach them the rules of ministry, seeing that Priesthood is above the power of kings and judges.

Syriac Liturgy, *Feria auri* vi. Noct. 2.
Cod. de Prop. (Syriac), 64, p. 119.

LXXXIV.

Blessed art thou, O Simon Kipho, who keepest the keys fashioned by the Holy Ghost. Great and ineffable word is thine which binds and looses in heaven and on earth. O blessed flock entrusted to thy care! Oh! how rapidly hath it grown! For since thou didst fix the cross over the waters, the sheep enamoured of it, brought forth saints and holy virgins of every class. O blessed art thou who didst hold the place of head and tongue in the body of thy brethren. which, in very deed, grew up together out of the disciples and the sons of thy Master.

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[70] ܓܘܠܠܢܐ *Guhlono*, something entrusted, or given to pledge, a pawn, *ein Pfand*, from ܓܠܠ *ghal*, commendavit; it is the same παρακαταθήκη, *depositum*, or goodly treasure, which the Apostle St. Paul did so earnestly recommend to his dear Timothy (1 Ep. vi. 20).—"To whom," says our Lord, "men have *committed* much (*ethghehel saghi*), of him they will ask the more" (Luke xii. 48). Cf. note 63.

St. Ephrem. Syrus, Hymn 15, *de St. Johan. Bapt.*[71]
Editione Romana.

LXXXV.

If we remain here, how will those things, I told thee, come to pass? How will the Church be built up? How shalt thou receive the keys of the kingdom of heaven? Whom wilt thou bind, whom wilt thou loose?

The same, *Serm. de Transfiguratione.*
Edit. eadem.

LXXXVI.

Hail, Peter, tongue of the Disciples, voice of the preachers, eye of the Apostles, guardian of heaven, firstborn of those who bear the keys!

The same, *Encom. SS. Petri Et Pauli.*
Edit. eadem.

LXXXVII.

Jesus, as a King of everlasting glory and Lord of heaven and earth, entrusts the keys of the kingdom to Simon, the Head of His disciples, whom He names Peter, upon whom He bestows the power of binding and loosing in heaven and on earth.

Gregorius (Nest. Patr.), *Epist. ad Mennam Chorepiscopum.*
Cod. de Prop. (Syriac), 27, p. 541.

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[71] Of the beautiful passages here given of St. Ephraim, this is the only one quoted by W. Allies in his "St. Peter, etc.," page 67. Even this, borrowed from Passaglia, who must have got it at second-hand himself, is apparently mutilated. No other mention besides this, is there made of Syrian Documents, except a quotation (from Mansi 8, 428), of certain Archimandrites (?) of Syria, who called Pope Hormisdas "Patriarch of the whole world."—*St. Peter, his Name and his Office*, Second Edit., p. 235.

### LXXXVIII.

Then our Lord said to Peter: "What thou shalt bind upon earth shall be bound in heaven;" and at the same time He entrusted to him the primacy over His disciples, delivered to him the keys of the kingdom of heaven, and enriched him with blessedness.

Moses Barcepha, *de Dedicat Ecclesiæ*, Hom. 1.
Cod. Vatic. (Garsciunico), 159, p. 314.

### LXXXIX.

To thee, O Peter, I give the keys of the kingdom of heaven, that thou mayest open its gates to all who wish to become thy disciples, as thou hast made thyself a disciple of Me, and mayest shut them to all who refuse to become thy disciples; for I have made thee a rock. To a rock I have likened thee, that all men may know that he who builds his house upon thee will not be moved by the gates of hell.

Quest. Theologico Morales, *Quæst.* x.
Cod. Vatic. (Arabic), 94, p. 83.

### XC.

And when He (the Lord) entrusted to Simon the keys of the kingdom of heaven, He meant to bestow upon him the highest sovereignty in the Church. For He Himself, our Redeemer, made him the head of the Apostles, and entrusted to him the stewardship of their community, when He said to him, "Do thou also be converted and strengthen thy brethren;" and when He charged him with the duty of feeding lambs, rams, and sheep, He conferred upon him a general jurisdiction over the whole body of the believers.

Ebedjeshû, Bishop of Lobi, *in Nomocanone*, Tract. 6, Cap. 1.
Cod. Vatic. (Syriac), 45.

# CHAPTER X.

## TRANSMITTER OF THE KEYS.

### XCI.

BLESSED art thou, O Church, since thy keys were handed to thee by Simon, who is the rock and the foundation.

Syriac Liturgy, *Dominic II. Dedicat.*, Noct. 2.
Cod. de Prop. (Syriac), 61, p. 61.

### XCII.

And the Lord, speaking to Peter, and through him to the Church, added this wonderful word: "Whatsoever thou shalt bind on earth shall be bound in heaven."

Moses Barcepha, *de Sacerdotio*, Tract. 2, cap. 16.
Cod. de Prop. *Sharfian* (Syriac), p. 112.

### XCIII.

It is then through Simon that Christ invested every true priest with the power of loosing and binding. These two promises, which none but God could ever have made, were made to Simon alone, and to us, but through him, by our blessed Lord.

Dionysius Barsalibi, *Comment. in 4 Evang.*
Cod. Vatic. (Syriac), 155, p. 102.

## XCIV.

I gave thee the keys of the kingdom of heaven, that thou likewise mayest give them to every priest who shall follow thee, that they also may open the gate of the kingdom (of heaven) to every one who calls upon them.

Quest. Theologico Morales, *Quæst.* x.
Cod. Vatic. (Arabic), 94, fol. 83.

# CHAPTER XI.

## THE SOURCE OF PRIESTHOOD.

### XCV.

HOW sweet was the voice of the Lord, when, alluding to the priesthood, He told Simon, the chief of the Apostles, "Remember, Simon Barjona, that I entrusted into thy hands the keys of heaven and earth, and a celestial treasure."

Syriac Liturgy, *in Festo St. Thomæ Apost.*, Hora 1.
Cod. de Prop. (Syriac), 64, p. 183.

### XCVI.

The Lord founded His Church upon the rock of (His) Apostles, and, by the priesthood of Peter, priests performed in it their ministration.

Syro-Chaldæan Liturgy, *Off. SS. Apost. Petri et Pauli*, Noct. 2.
Cod. de Prop. (Syriac), 41, p. 364.

(*See Documents* III. XXXI. LI. LXVIII.)

# CHAPTER XII.

## THE UNERRING DOCTOR.

### XCVII.

IF thou lovest Me, Simon Barjona, said our Divine Saviour to Peter, feed My sheep; heal the wounded by faith, and cure the sick by that sure remedy I have given thee.

Syriac Liturgy, *in Festo St. Thomæ Apost.*, Hora 1.
Cod. de Prop. (Syriac), 64, p. 183.

### XCVIII.

A great blessing was that which our divine Saviour bestowed upon Simon, the head of the Apostles, whom He had set in the foundation of His Church, and said to him: Feed for Me all My sheep and all My lambs; heed them carefully, and make them all children of the heavenly Jerusalem.

Ibid., *in Festo SS. Apost. Petri et Pauli*, ad Matut.
Cod. Vatic. (Syriac), 234, p. 58.

### XCIX.

Through Thy Son Jesus Christ, Thou grantedst (O Lord) to Simon, who is at the highest summit of the Apostolic dignity, clear truth, and a fully perfect light.

Syriac Pontifical, *in Consecratione Episcoporum et Patriarcharum*.
Cod. Vatic. (Syriac), 51, p. 167.

C.

Let us praise those Bishops who preached the faith, and taught it in the very words of Simon, without controversy.

Breviar. Feriale. Fer. v. Noct. ii.
Edit. Romana, 1853, p. 299.

CI.

Verily they built upon the steady and true foundation of Simon Peter.

Syro-Chaldæan Liturgy, (Gazza), *in Off. Doctorum Græcorum.*
Cod. de Prop. (Syriac), 41, p. 438.

CII.

With a loving appellation, which the Father had revealed to him, Simon called his Lord, "Christ, the Son of God;" and forthwith he received, as a crown from a royal hand, the great blessing of an unerring faith. As a reward for his confession, He (Christ) granted to that disciple that every man should confess as he himself had confessed, and should receive blessings. . . . The blessing He bestowed upon him was like an earnest of faith, that that confession should be firmly kept up all over the world.

St. James of Serug., *de Interrogat. Christi*, etc., Hom. 24.
Cod. Vatic. (Syriac), 460, *recenter additus*, p. 181.

CIII.

Orthodox men of letters know well that all the economy of the old is but a parable and a pattern of the new law: for the idea and the mere figure is there, whilst here is the reality and the perfection. All that is written in the glossa, *i.e.* in the Holy Scripture, and the Prophets, is fulfilled in Christ. . . . Yet as we are now going to speak of faith, let us keep to it.

Faith indeed in the Old (Testament) did shine in Abraham when, having believed in God, he was quickened, and given as a father to the Gentiles. The same faith, however, was celebrated and brought to perfection in the New (Testament) through Peter, who was laid down as a foundation-stone of the Church of God, so that no building, unless based upon it can ever be raised or brought up to the coping, which is Christ. Whatever then is there said of Abraham is to be taken figuratively, partially, and only for the time being; while all that concerns Peter is to be considered spiritually, thoroughly, for ever and ever. . . . As in the old law, Abraham was the father of fathers, so was Peter in the new. One single letter (H) was added to Abram, the letter of faith[72], —henceforward thy name shall not be Abram, but Abra*h*am, for I have made thee a *father* of many nations,—but Peter's old man was stripped off completely, so that he was thoroughly renewed in Christ. Thou art Simon Barjona, and thou wilt be called Kipho (rock), and upon this rock I will build My *Church*. It was said to Abraham, "I will bless them that bless thee, and curse them that curse thee" (Gen. xii. 3). But to Peter it was declared: To thee I will give the keys of the kingdom of heaven; whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven. Lands of people, and realms of nations were promised to Abraham;

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[72] The Chaldaean Theologian is here alluding to the Syriac word ܗܝܡܢܘܬܐ *haimonoûtho*, which stands for faith, and begins with the letter ܗ (h). This reminds us of the beautiful expression of Dante:—

"La FEDE, che fa conte l'anime a Dio."

but the promise to Peter ranges over cities of souls, and rests upon heavenly thrones. . . . During the natural law, the family of Abraham was naturally propagated in the flesh from one to another, till it ended in the manifestation of the Incarnate God. But in the spiritual law, Peter continues to live from Pope to Pope, till comes the second advent of the Son of Man, who is the Son of God. And as those who were not naturally born from fathers descending from the seed of Abraham, were debarred from the filiation of Abraham, and strangers to the voice of the Prophet,—" The Lord is our lot, "(for such is the filiation of Abraham, and not that of the Gentiles without, seeing that the promises of God were made to him and to all his seed for ever,)—in like manner those who are not spiritually generated by Peter's fathers, are equally, by each Pope for the time being, debarred from the filiation of Peter; so that they cannot by any means, call God " our Father who art in heaven," as God allowed those who belonged to the family of Peter, not those who are strangers to his faith, to call Him thus. And each one who is not brought to be ruled under the crosier of such shepherds of Peter (the Roman Pontiffs), he does not belong to the flock of Christ. For to Peter, and to no one else, the Lord said, " Feed My lambs, feed My sheep."

Synodalia Chaldaeorum *Romæ typis impressa an* . . .
Biblioth. *Coll. Urb. de Propag., sub littera* F. ii. 23.

This Latin (the only remaining) fragment contains the answer given by the Abbot Ada to the Chaldean Patriarch Elias, who had requested him to search into the old Chaldean codices, in order to settle the difference which then arose between the Chaldean faith and the doctrine of the Roman Catholic Church.

(*See Docum.* VIII. XLV. XLVI. XLIX. LXIII. LXVII. LXXXIII.)

# PART II.

## The Roman Church.

"Da Pier le [chiavi] tengo."
*Purg.* ix. 127.

"Madre de' santi . . .
Tu che da tanti secoli
Soffri, combatti e preghi,
Che le tue tendi spieghi
Dall' uno all' altro mar."
*Inno della Pentecoste.*

Ἑβραϊστί, Ελληνιστί, Ῥωμαϊστί.

John xix. 21.

Uhal hode Kipho ebnch

ܠܥܕܬܝ

and upon this ROCK I will build my

Church.

Matt. xvi. 18.

◆

ἵνα παραστήσῃ Αὐτὸς Ἑαυτῷ

ΕΝΔΟΞΟΝ ΤΗΝ ΕΚΚΛΗΣΙΑΝ.

That He might present to Himself

A GLORIOUS CHURCH.

Eph. v. 27.

*Prævenisti me, respondere non possum. . . Omnes ad TE venerunt.*

St. August. *De altercat. Eccl. et Synagog.*

The Bride listened to thee (Peter), and from that she goes on confessing with thee, that He (Christ) is the Son of God.

Syriac Liturgy. Doc. lxiii.

# CHAPTER I.

## HER ESTABLISHMENT; OR, PETER SENT TO ROME.

> "La quale e il quale, a voler dir lo vero,
> Fur stabilite per LOCO SANTO
> U' siede il successor del *maggior Piero.*"
> *Inf.* ii. 23.

### CIV.

THE (Holy) Spirit came down from heaven into the upper room [1] scattering cleft tongues of fire on the Apostles. He sent Simon to Rome [2].

Syriac Liturgy, *in Officio Pentecost.*, Hora 1.
Cod. de Prop. (Syriac), 64, *in supplemento*, p. 28.

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[1] ܥܠܝܬܐ *Helitho*, like the Hebrew עליה means an Oriental upper-room. *Contignatio superior*, or *tabulatum; Cænaculum*, *ἀνώγαιον* or *ὑπερῷον*.—A large, furnished, upper-room of this kind, where the Apostles were to make ready for the Passover, is particularly mentioned Luke xxii. 12; and Mark xiv. 15. One of the same kind was probably that "*upper chamber*" at Joppa which Peter was brought into by the poor widows, who stood by him weeping, and showing the coats and garments which Dorcas made while she was with them; and where the same Apostle uttered the thaumaturgic ܛܒܝܬܐ ܩܘܡܝ *Tabitho cumi*, Acts xx. from which passage it appears that such *rooms upstairs*, like the *upper stories* at Rome, for which A. Rich said that our words *attics* and *garrets* would furnish the most appropriate translation, were chiefly occupied by the poorer classes; by those poor in spirit, whom our Lord heartily blessed, saying, that "theirs is the kingdom of heaven."

[2] ܠܫܡܥܘܢ ܫܕܪܗ ܠܪܘܡܝ *Lshimuhn shadarteh lrumi*, might as well be rendered by "to Simon he entrusted the Roman mission." Dr. Cureton, in his *Ancient Syriac Documents*, p. 112,

## CV.

The Apostles were sent out to preach the gospel to all nations. To each of them the Son of God had appointed and given in trust a place[3]. To Simon He committed Rome, etc.

Syriac Liturgy, *ibid.*, Noct. ii.
Cod. eod. p. 21.

## CVI.

Glory be to the Lord, full of majesty, who despatched to the most powerful city of Rome, a "par[4]" of illustrious[5] Disciples, Peter and Paul.

Syriac Liturgy, *in Offic. SS. Apost. Petri et Pauli*, Noct. 1.
Cod. de Prop. (Syriac), 64, p. 135.

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has the following: "To Simon, Rome, and to John, fell Ephesus, to Thomas, India, and to Addæus, the country of the Assyrians. And when they were sent each to the country which fell to him, they set their faces to convert the country."

[3] ܐܬܪܐ ܐܓܠ *Athro aghel*, "regionem commendavit." The same word *athro* occurs Matt. ii. 22, where the Vulgate has "secessit in *partes* (μέρη) Galilææ;" and Luke x. 1, where it is said that our blessed Lord sent His newly-elected disciples "ante faciem suam in omnem civitatem et *locum* (τόπον), quo erat Ipse venturus."—How the very same word came to be used for a banquet, *convivium*, in Judith vi. 21, is easily explained by the mis-reading of the Greek πότον for τόπον. Thus καὶ παρέλαβεν αὐτὸν ('Αχιὼρ) 'Οζίας εκ της Εκκλησίας εἰς οἶκον αὐτοῦ, καὶ ἐποίησε πότον (τοπον? ܐܬܪܐ) τοῖς πρεσβυτέροις. See Castelli, *h. v.*, where he shows likewise how *athro* enters into composition of geographical words like the English *land* in Eng*land*, the land of angels! and Heligo*land*, the land of saints, etc., etc.

[4] ܙܘܓܐ *Zaugo*, ζεῦγος, *jugum*, a yoke, are words most likely derived from the same root זוג *copulavit*, both Hebrew and Syriac. *Zaugo* is used not only for a *yoke* of oxen, Luke xiv. 19, but also for a *pair* of turtle doves, Luke ii. 24. Yea, like the Greek ζεῦγος, Herodot. iii. 74, it has a special classical application to the πέτεινα, ܦܪܚܬܐ ܕܫܡܝܐ, the birds of heaven, who *spread their wings* above, and "the heavenly Father feedeth them."

[5] ܢܨܝ̈ܚܐ *Naszihë*, illustres, clarissimi. It is specially used as a title of dignity Luke i. 3, where the Greek has κράτιστε (naszilo) Θεόφιλε.

### CVII.

Let us, brethren, adorn ourselves with laudable and prominent actions, in the commemoration of those Apostles and Doctors who enlightened the world with their doctrine; of Peter, the selected Chief of the Apostles, who achieved his ministration in Rome. . . . . .

Chaldæan Liturgy, *in Off. SS. Apost. Petri et Pauli*, Noct. ii.
Cod. de Prop. (Syriac), 41, p. 364.

### CVIII.

Thou art, O Peter, the glorious pinnacle of the Apostleship, the foundation of Holy Church: who receivedst the keys of the kingdom of heaven, when thou believedst that Christ was the Son of God, who took flesh from a Virgin, and is One Person in two natures; who wast the first Bishop of Rome, the pillar and glory of the true faith, the unassailable (bulwark), against which the gates of hell shall never prevail, as it has been said to thee by Christ our Lord.

Syriac Liturgy [6], *Menæum, sub die 29 Junii.*
Cod. Vatic. (Syriac), 82, p. 355.

### CIX.

A revelation fell upon the Prince of the Apostles from the Son of God, who said to Simon Kipho: "Why art thou idle? . . . Lo the City of Antioch is there waiting to become thy pupil." . . . Simon answered: "Lord, leave Rome to me, it is enough. How can I go and preach to two cities? Grant me a companion, and I shall go where Thou sendest me." . . . The Lord said in reply: "I placed thee the Head of twelve, whomsoever thou deemest proper to go with thee, he will not refuse."

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[6] Before dismissing our *Syriac Liturgy*, it is perhaps well to remark that Dr. Probst, Prof. of Breslau, in his recent and highly-praised work on Liturgy, did not even touch the Syriac, though it were in Syria that the learned Professor looked for a home of the "Apostolical Constitutions."—See *Month*, July, 1871.

St. James of Serug., *Homilia de Urbe Antiochiæ*[7].
Cod. Vatic. (Syriac), 117, p. 522, *a tergo*, col. 2.

CX.

Simon Barjona, who was surnamed Kipho, that is Peter, the Prince of the Apostles . . . went to Rome . . . and built there a Church, which he made the See of the Prince of the Apostles, and ruled over it for twenty-five years.

Moses Barcepha, *de Dedicat. Ecclesiæ*, Homil. 1.
Cod. Vatic. (Garsiunice), 159, p. 314.

CXI.

Moreover they (the Nestorians) noisily clamour: The leaven which they use was from the leaven of the Apostles, which Nestorius had surreptitiously taken and concealed when he was banished from his See, and thence it was brought to them.—We answer them, saying: That in no book is it to be found that the Apostles carried about with them *oil* (another Nestorian untruth) or *leaven*. Besides the Romans themselves, with whom the greatest[8] Apostles, Peter and Paul, had lived, amid whom they were crowned (martyrs), and from whom, in fine, they had received the true doctrine of the gospel, make use of unleavened, not of leavened bread.

John of Mardin, *Tractat. de Chrismate.*
Cod. de Prop., *Sharfian* (Syriac), p. 225, *a tergo*.

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[7] Though this has been attributed to St. James, it seems very far from being his work.

[8] ܪܘܪ̈ܒܐ *Raurbe*, great, great, or very great. This duplicate adjective is often applied to *nun* (piscis),—the fish *great* par excellence, Jonah's whale. Yet, John xxi. 2, the same strong epithet is applied to the fishes of which Simon Peter, at the behest of his Master, drew a netful to the shore of Gennesareth.

# CHAPTER II.

## HER DIFFUSION; OR THE MOTHER CHURCH.

### CXII.

BLESSED art thou, most celebrated Rome, thou regal city[9], thou, the handmaid of the celestial Bridegroom, thou wherein, as in the citadel of a fortress, are located two truth-speaking heralds; Peter, who is the Prince of the Apostles, upon whose firmness our Saviour built His faithful[10] Church, . . . etc. . . .

Chaldæan Liturgy, *in Festo SS. Apost. Petri et Pauli*, in Complet. Cod. Vatic. (Syriac), 83, p. 344.

### CXIII.

Shut up your mouths, you blasphemous scrutinizers[11] (who say) that the Roman Church is not the

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[9] ܡܕܝܢܬ ܡܠܟܐ *Mdinath malche. Urbs regalis*, is here the title given to Rome, as ܡܕܝܢܬ ܩܘܕܫܐ *mdinath kudsho, Urbs sancta*, was that given to Jerusalem.

[10] ܡܗܝܡܢܬܐ *Mhaimanto, ὁ πιστεύων, fidem habens*, he who believes, like Milton's Abdiel—

"Among the faithless, faithful only he."

1 Tim. iv. 10, We trust in the living God, who is the Saviour of all men, specially of those that believe (*mhaimanto*). See also John iii. 18, and note 71.

[11] ܒܨܘܝܐ *Boszuio*, scrutator. He who closely examines and captiously scrutinizes. Of him it is written: *Scrutator majestatis opprimetur a gloria*, Prov. xxv. 27, and Isaiah xi. 23. *Qui dat*

Mother of all Churches: you hate her, and wreak your spiteful hatred upon her. The witness of a hating against a hated person is rejected every where, and in every nation.

Syro-Maronite Liturgy, *in Festo SS. Apost. Petri et Pauli,* ad Vesp.
Cod. Vatic. (Syriac), 322, p. 6, *a tergo.*

CXIV.

Again we confess that the holy Roman Church is the mother and the head of all Churches, and that the bodies of the blessed Peter and Paul lie buried there (in the city of Rome).

Ignace (Patriarch of the Jacobites), *Epist. ad Innocent IV.*
Raynald, contin. *Baronii, H. E.,* tom. ii. paragraph xxxvi.

CXV.

We are truly consentient with the blessed Peter, in confessing that he is the foundation of the Church; just as Christ has named him a Rock, saying: *Upon this Rock I shall build My Church.* Therefore the Church wherein his body is laid is the mother of the churches that are all over the world. We then say and proclaim that she is the bright lamp from which all other lamps are lit up.

Another Ignace.
Raynald, tom. ii. paragraph xxxix. p. 381.

CXVI.

Considering all this, and other things of the like kind, I dread to address your Holiness, especially as I put before the eyes of my mind not only your power, but also the wisdom of the Latins; who,

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*secretorum scrutatores quasi non sint.*—From the same bitter source comes, *bszì uahsì*, ἐρεύνησον καὶ ἴδε; "Search (*scrutare*) and look: for out of Galilee ariseth no prophet." John vii. 52.

having been constantly trained, up to this time, in theological and disciplinary studies, such as they had imbibed from Jesus Christ at the beginning of the Christian era now keep in their minds the very same things, which the most blessed Apostles Peter and Paul first taught them. But as to the Churches (of the East) once devoid of such a wisdom and discipline, who did not cling to the primitive foundation, but were separated from their mother and teacher, the Roman Church, God allowed them (to fall off) as a disgrace to the Gentiles, and a prey to the infidels; as is clearly to be seen among Greeks and Armenians, and even among ourselves, Æthiopian Jacobites, since we have been severed from you—the year 900.

Abbot Andrew (Legate of Patr. John), *Oratio ad P. Eugen. IV.*
Ibid., tom. ix. parag. 1, p. 365.

CXVII.

As there is but one God the Father, and one Son the Lord Christ, God above all, and one Holy Ghost Almighty; so there is but one faith concerning the Godhead, and one holy Church of Rome, the mother of all Churches; and one solid rock, over which the wise Architect, the builder of the world, has ranged the ecclesiastical orders of all Churches.

Elias (Patr. of Babylon), *Epist. Synodic., Paulo V.*
Synodalia Chaldæorum, Library de Prop., F. ii. 23.

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This Epistle is dated from Amed (Diarbekir), an. 1927 Alexandri, (A.D. 1616) Saturday, 9th of March.—See the subscriptions which follow in the original Latin document.

## CXVIII.

And I will not oppose, as the rest of the heretics do, the precept of the holy Apostles and orthodox fathers, who maintained that the See of mighty Rome held the principality, and that it is the highest of all sees. Far be it from me. But I confess that the Roman Church is the Mother of Churches, and he who does not confess it to be so, let him be anathema.

The same, *ibid.*
Synodalia Chaldæor. *loco citato.*

Εἰσάξω σε εἰς οἶκον ΜΗΤΡΟ´Σ μοι.,
Ἆσμα ή.

"I'll bring thee into my MOTHER'S house."
Solomon's Song viii. 2.

# CHAPTER III.

## HER DIVINE PRIMACY.

### CXIX.

KINGS from the East, Emperors from the West, dreaded Governors from the South, and powerful Rulers[12] from the North will come and meet together within the *great Rome*. They will carry with them munificent gifts: they will fall on their knees before the Chief of Chiefs, who sits upon the See of Peter, and will pay him obeisance, and acknowledge his Primacy, and embrace his faith—Alleluja!—which is built upon a rock.

Syro-Maronite Lit., *in Festo SS. Apost. Petri et Pauli*, ad Vesperas. Cod. Vatic. (Syriac), 322, p. 7.

### CXX.

The God-robed Ignatius to that most beloved Church, whose greatness is the greatness of the Most

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[12] ܡܪ̈ܘܬܐ *Moranotho, dominantes*, κύριοι, who lord and domineer over others. The same Syriac word is used Matt. vi. 24, "No man can serve two *moranon* (masters).—*Hoc*, observes Michaelis, *est frequentissimum Syris vocabulum, quo adjuncto suffixo* (ܡܪܝ *domine mi*), *in alloquio satis promiscue utuntur, ut Galli suo*, Monsieur; *Angli*, Sir; *Belgæ*, Minheer; *nosque, addito nomine proprio* (*alias enim iratorum est et expostulantium*), Herr N. N. Vide plura apud Castelli, *h. v.* The three precedent titles of *Kings, Emperors*, and *Governors* in the original are all worth noticing; as to the second, which is *shultonë*, see note 1, pt. i

High, and of His only-begotten Son Jesus Christ; to that Church which is enlightened by the all-hallowing and most beloved will of God, and by the charity of Jesus Christ our Lord; to that Church which hath the first See within the precincts of Rome[13]; the most worthy of God, worthy of majesty, worthy of blessing and glory, praiseworthy for her purity, seated in the principal See of Charity within the law of Christ.

St. Ignatius (Martyr), *Epistola ad Romanos.*
Cod. de. Prop. (Syriac), 44, p. 88.

CXXI.

And let him become the Chief of Rome, according to the order of the Apostles, which they have established in their œcumenical canons. The precedence and the primacy of the Patriarchate has been given to the mighty Rome.

Jeshujab (Bishop of Adiabene), *de quatuor Patriarchis.*
Cod. Vatic. (Syriac), 43, p. 101.

CXXII.

(The Patriarchate) has been given to the mighty Rome because of the two pillars that were placed there; I mean Peter, the Prince of the Apostles, and Paul, the Doctor of the Gentiles; and there also is the first See and the Chief of the Patriarchs.

Ebedjesus, Bishop of Sobi, *in Collect. canon, Synod.* part viii.
Cod. Vatic. (Syriac), 128, p. 189.

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[13] Dr. Cureton, in his *Corpus Ignatianum*, translated this passage from the additional MSS. 12175 and 12618 of the British Museum:—"*Quæ-sedet in-capite in-loco regionis Romanorum;*" whilst W. Allies, from the Greek, Ἐκκλησίᾳ . . . ἥτις καὶ προκὰθηται ἐν τόπῳ χωρίω Ῥωμαιων," has: "which presides in the fortress of Roman power."—*Formation of Christendom*, v. 2, p. 218. Neither of them fully answers our original.

# CHAPTER IV.

## HER INERRANCY.

### CXXIII.

CHRIST founded this (Roman Church) on Peter, a solid stone,[14] and promised she was never to be shaken, nor the gates of hell were ever to prevail against her firmness—Alleluja!—His promise is true.

Syro-Maronite Lit., *in Festo SS. Apost. Petri et Pauli,* ad Vesper. Cod. Vatic. (Syriac), 322, p. 6, *a tergo.*

### CXXIV.

Christ is the head, the foundation, and the hard stone[15] of the Roman Church, which He wedded on

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[14] ܫܘܥܐ ܡܫܪܪܐ *Shuho msharro,* a strongly hardened, or closely *cemented* rock; that very *rock,* of which speaks our Lord (Matt. vii. 24), where He compares him who heareth and doeth His saying unto a wise man, who built his house upon a *shuho* . . . and the floods came and beat upon that house, and it fell not, for it was founded upon a *shuho* (such a rock).—Cf. Luke viii. 5, and note, *seq.*

[15] ܟܐܦܐ ܛܪܢܝܬܐ *Kipho taronoito.* This is perhaps the most emphatic expression ever used for a solid hard rock. The word *tarono* (whence the adjectival *taronoito*) tells for itself the utmost hardness, and the most adhesive tenaciousness; it is especially used by the Prophet Isaiah, where, speaking of the anger of the Lord kindled against His people, he says: "He will lift up a sign to the nations afar off, and will hiss unto them from the end of the

His Cross, supporting her building with two pillars, Peter and Paul, the one on the right, the other on the left. He confirmed and perfected her foundation, adorned her with rich decorations, and stayed her with His Spirit, who gladly came down on her head, to teach her words of truth—Alleluja!—that she might not err for ever.

Syro-Maronite Liturgy, *ibid.*
Cod. cod.

CXXV.

O Lord Pope, Paul V.; crown of Christianity, Chief of the Chiefs and Pastors of that Holy Church which is opposed to all heresies.

Elias, Chaldæan Patriarch, *Epistola ad Paul. V.*
Synodalia Chaldæorum.

CXXVI.

The Pope Lucius, who kept the See of Peter (A.D. 256), confirmed the meaning of that (word) which Christ said to Peter: "*I have prayed for thee that thy faith may not fail,*" and applied it to all his successors, in his Epistle to the Bishops of Phrygia and Spain, saying: "The Roman is the Apostolic Church, the mother of all Churches, which has never transgressed the traditions and the deposits of the Apos-

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earth: and, behold, they shall come with speed swiftly: none shall be weary nor stumble among them, none shall slumber or sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken; their arrows are sharp, and all their bows are bent, the hoofs of their horses shall be like the *flint* (ܛܪܢܐ *tarono*, ὡς στερεὰ πέτρα, LXX.), and their wheels like a whirlwind; their roaring like that of a lion," etc. Is. v. 28.—Is this prophecy yet to be fulfilled in our days? God knows! "He who clave the rocks (*tarono*) in the wilderness!" Ps. lxxvii. 15.

tles, nor has ever been tainted with any indignity of senseless words; which has always cautiously eschewed the leaven of the Sadducees and Pharisees, according to the promise of Christ, "*I have prayed for thee, that thy faith may not fail.*"

Josephus II. (Chald. Patriarch), *in Speculo terso.*
Cod. Vatic. (Syriac), 181, ch. iv. testim. 4.

### CXXVII.

It is not possible for her (the Roman Church) to err in matters of faith.

The same, *ibid.* cap. 1.
Cod. eod.
See also Assemani, *Bibl. Orient.*, tom. iii. p. 1. p. 605.

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Dlo tchsar haimonuthok.
Docum. cxxvi.

Ἵνα μὴ ἐκλείπῃ ἡ πίστις σου.

# PART III.

## The Roman Pontiffs.

THE SUCCESSORS
. . . del gran VIRO
A cui Nostro Signor lasciò le CHIAVI.
*Parad.* xxiv. 35.

*Ὀδοὺς πέτρας ἐκ τούτου, καὶ ὀδοὺς πέτρας ἐκ τούτου.*

A sharp Rock (*Bozez*—the shining) this side, and a sharp Rock (*Seneh*—the bushy) that side.

1 Reg. xiv. 4.

*Inde Pastor egressus est, Lapis Israel.*
From thence the Shepherd, the Stone of Israel.

Gen. xlix. 24.

(Pastor et Petra Ecclesiæ est S. Petrus aliique Pontifices Vicarii Christi.

Corn. a Lapide, *h. l.*

לחוקקי ישראל

To the Governors of Israel.
Judith v 9.

Cor meum diligit *Principes Israel.*
Deborah.

◆

Μετὰ τὴν 'ΕΜΗ'Ν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.

That after MY departure these things may continue.
Petr. II. *Epist.* I. 15.

ܕܢܬܠܘܢ ܣܒ̈ܐ ܩܠܝܕ̈ܐ ܠܗ̈ܠܝܢ ܕܥܠܝܡ̈ܐ ܗܘܘ܀

| *dnuthlun* | *sobè* | *klidè* | *lholen* | *dahlaimë* | *huau.* |
|---|---|---|---|---|---|
| ut cederent | veteres | claves | iis | qui juvenes | erant. |

St. James of Serug. Doc. lv.

He (Peter) called Ansus (Linus) the Deacon, and made him Bishop in his own stead in Rome. . . .
Doctrine of Sim. Cephas, Dr. Cureton's *Ancient Syr. Docs.*, p. 40.

# CHAPTER I.

## THE PERPETUITY OF THE PRIMACY.

εἰς τὸ διηνεκές.
Heb. vii. 3.

### CXXVIII.

THUS it seemed good unto the Holy Ghost to bring together every order in such a manner as to have One set first above all, who should rule the rulers as well as the ruled[1]; one with whom all should be inwardly coherent, as limbs with the head, whence the intelligence proceeds, and wherein the sensibility (moral sense?) resides. The former directing and restraining the wandering motions and thoughts of the soul, the latter protecting the senses of the body, and (even) the corporeal members, so as to defend them from injury.

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[1] ܕܡܬܛܟܣ ܠܡܬܛܟܣܢܐ ܘܠܡܬܬܛܟܣܢܐ, *Damtakes lmtaksonë ulmthtaksonë*, qui et *regentes* et *regendos regat.*—The radical of these three words is *takes, ordinavit;* alike to the Greek τάξις, whence the English *taxonomy* and the architectural *taxis. Takes hlai rehmto* is the Syriac for τάξατε ἐπ᾽ ἐμέ ἀγάπην (LXX); and *ordinavit in me charitatem* (Vulg.), Cant. ii. 4.—However, "*reges* eos in virga ferrea" (Ps. ii. 9) is from the root ܪܥܐ *rho*, he ruled, like the Hebrew רעה, *raghah*, akin to the Latin *rego*, meaning to *break*, to dash or shatter to pieces, *conterere;* as well as to *feed*, pascere (ποιμαίνειν means to feed and to rule). "Ce qui renferme," says M. Huré, in his *Dict. de Philologie Sacré*, "les deux effets de la puissance de J. C., qui écrasera les incrédules qui n'obéissent point à ses ordres, et les brisera comme un vase d'argile à son dernier jugement ; tandis qu'il conduit ceux qui écoutent sa voix, comme un Pasteur conduit ses ouailles." Dominus *regit* me et nihil mihi deerit. Ps. xxii. 1.

Chaldean Synod, *sub Jeshujabo, Patr. Nestor.* (588).
Cod. de Prop. (Syriac), 27.

CXXIX.

. . . But when the Apostles had finished their career and gone to the Lord, their places were filled up by their successors and heirs. And those who succeeded to the Apostles, were then called Bishops and Apostles themselves.

Elias Damascenus, *in Nomocanone.*
Cod. Vatic. (Arabic), 157, p. 14, *a tergo.*

CXXX.

It is not convenient that Religion should be left without a supreme Head.

George of Arbela, *in Officior. distinctione,* Tract. ii. ch. 6.
Cod. de Prop. (Syriac), xxxi. p. 99.

CXXXI.

. . . Learn then, from this, that the primacy of Peter over the Church did not come to an end, nor was it diminished by his death, but fully continued in his successors down to this day, and will still continue to the end of the world.

Josephus II. (Chald. Patriarch), *in Speculo terso,* ch. 1.
Cod. Vatic. (Syriac), 181, p. 19, *a tergo.*

(*See Documents* XXIX. LV. CX.)

# CHAPTER II.

## THE ROMAN PONTIFFS, THE ONLY LEGITIMATE SUCCESSORS.

"La primizia,
Che lasciò Cristo de' VICARI SUOI."
*Parad.* xxv. 14.

### CXXXII.

AS any Patriarch has a juridic power, in what he pleases, over those who are under his authority, so the Roman Patriarch has jurisdiction over all Patriarchs; in the same manner as the blessed Peter (had) it over the whole state of the Church[2].

Council of Nice, *Canon* viii.
Cod. de Prop. (Syriac), 27, p. 10.

### CXXXIII.

The children of the Church are members of Christ, who is not faithless, but faithful, just, and true; who keeps no deceitful or vitiated members; who appointed on earth a Father and a *Risho,* (a first,) His own partner and likeness, Peter, the Chief of the twelve. And he who sits in his primatial See is Peter, for he succeeds in the inheritance of Peter.

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[2] ܥܠ ܟܠܗ ܓܘܐ *Hal culeh gauo, super totam rempublicam;* over the *whole* community. Mark the affinity of ܟܠܗ with the Saxon word palȝ, *whole;* and of ܓܘܐ *gauo,* with the Germanic geographical suffix *gau* in Thur*gau*, Bris*gau*, and Ammer*gau*, the famous place of "the Mysteries," or *Passionspiel*; noticing, moreover, the incidental combination of these three Syriac words, wherein there is the same clashing as in Shakspeare's line:—

"*All* the *whole* army stood amazed at him."

Synod. Chald., *sub Hannanishoo* (an. 685).
Cod. de Prop. (Syriac), 27, p. 552.

CXXXIV.

And as a Patriarch has authority over his subjects, the Roman (Pontiff) has authority over all Patriarchs, in the same manner as Peter had it over all chiefs of Christianity, and over all Churches ; for he is the successor of Christ, placed over His Church, over His flock, over all peoples. If any one refuses to observe these (statutes), let him be anathema.

John Maro (first Maronite Patr., 700), *de Sacerdotio*, ch. 33.
Cod. Vatic. (Syriac), 101, p. 57.

CXXXV.

A canon of the Church prescribes that the inferior must obey his superior, and that the Roman Patriarch should include all under his obedience, seeing that he fills the place of Simon Peter.

Benattibus (a Nestorian, Sec. ix.), *in Nomocan. de Sacerdotio.*
Cod. de Prop. (Arabic), 29, p. 150.

CXXXVI.

The Patriarchate has been given to the greatest (city of) Rome, for the sake of the two columns (which our Lord) set up there ; viz., Peter, the prince of the Apostles, and Paul, the doctor of the Gentiles. This is then the first of all Sees, above all the Patriarchates.

Ebedjeshû Sobensis, *in Nomocanone,* Tract. ix.
Cod. eod.

### CXXXVII.

Thou art, they continued, the greatest Father, Lord, and Patriarch; thou art the successor of Peter the Apostle, the Prince of the Disciples. How can Dioscorus be entitled to do so, whilst thou art alive?

Severus Mucaffa (*Jacobit. Hist.*).
Cod. Vatic. (Arabic), 159, p. 129, *a tergo*.

These words were uttered in the presence of Pope Leo by those who, having been excommunicated by Dioscorus, Patr. of Alexandria, went to Rome complaining of his ill-treatment.—The Nestorian Historiographer, Amrus Matthæi, relates nearly the same story, L. iii. c. 8, "de iis quæ præcesserunt celebrationem œcumenici Synodi Chalcedonensis."

### CXXXVIII.

Into the presence of the magnificent Pope, from one who begs his prayers in aid of his own frailty, Raban Ara, Vicar of the East, that worships between his hands.

To the Father of fathers, the honour of pastors, the life of mercy, the source of piety and forbearance; to him who mediates for the people of the Lord, who is perfect in things divine, excellent in things spiritual;

To the sun of justice, whose rays shoot upon the four quarters of the world, giving light and splendour to the holy Catholic Churches: to him who is a cherub in the body, and a seraph in the flesh, and who sits in the See of the blessed Peter;

To my Lord, the most holy Pope of the city of Rome, and of all the regions of the world, in the sight of God.

Raban Ara, *Epist. ad Innoc. IV.* (1247).
C. Raynald, *Continuat. Anna. Ecl. Baronii*, tom. ii. § 32, p. 379.

### CXXXIX.

To that supreme Genus, which constitutes every Species, which is so called Genus in as much as it does not happen to be called Species:

To the Father of fathers, the most holy Innocent, who sits on the See of the blessed Peter, the Prince of the Apostles; (to him) who is glorified by Christ God, who entrusted to Peter the keys of the kingdom of heaven, and set him in the foundation of the Church.

The servant of the servants of Christ, the weak and feeble Ignatius, to whom the Holy Ghost entrusted the pastoral office over the Jacobite people of Syria, and of all the East, (offers) sincere worship both in spirit and in body.

Ignatius Patr. *Epist. ad Innocentium IV.* (an. 1247).
Raynald, *ibid.* § 36.

### CXL.

Thinking of your august majesty, and of my own lowliness, I feel such a secret fear, O most blessed Father, that you will first pardon me if, perhaps, I make mistakes in any of the few things I am going to say. For nothing but fear and trembling can fall on a man like me, who, being dust and ashes, dares to speak in the presence of you, as God on earth. For such you are, a God on earth, a Christ, and His Vicar, the successor of Peter, the father, the head, the teacher of the universal Church, to whom were given the keys to shut and open paradise to whomsoever you please. You are the Prince of Kings, the greatest of teachers, etc.

Abbot Andrew (Legatus Jacobitarum Ægyptum incolentium Patriarchæ), *in Oratione coram Eugenio IV.* (an. 1441).
Raynald, *Contin. A. E. Baronii*, tom. ix. § i. p. 365.

# CHAPTER III.

## THEIR DIVINE PRIMACY[3].

### CXLI.

SUCH is likewise the power of the Patriarch of Rome over all Patriarchs, as (that of) the blessed Peter is over the whole community. For he who resides in Rome, in the place of Peter has the guardianship of the universal Church. And if any one should refuse to obey these œcumenical synods, let him be anathema.

Jeshujab (Chald. Patriarch), *de Patriarch. auctorit.*, etc.
Cod. Vatic. (Syriac), 43, p. 101.

### CXLII.

To the most holy and most blessed Father, Paul V.

The least of your children, the humble Elias, by the grace of God, Patriarch of Babylon, who ministers to the See of St. Thaddæus, and to whom are entrusted all the flocks of the Eastern Chaldees, falls down on his knees without intermission, and prostrates himself at the feet of your Holiness, and most heartily offers presents of stainless kisses to your holy hands, which verily and exactly bear the keys of height and depth: and then like a little child (before his Father), he comes before you his most pious Father, to praise you, to sanctify his lips by the invocation of your holy name, and to answer the words of your paternity. . . .

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[3] It is during the great "forty days" that our Lord founded the primacy, when He made St. John and the rest of the Apostles, sheep of Peter's fold. The period of thirty-eight years which follows, is the carrying into effect His design. . . . The Church grows around Peter, etc. W. Allies, *Format. of Christ.*, II. p. 346.

For not in vain did (Christ) give the keys of height and depth to Peter, the foundation of His Church; nor did He entrust him, as it were by chance, with those flocks, endowed with reason, which He bought with His own precious blood. Thus it is that by a long succession after Peter, the supreme Pontificate came down to the hands of our Father the holy Pope (Paul V), the lofty head of all Christendom, who did not commend himself to become Pontiff, but He did who said to him: *Feed My lambs, feed My sheep.* Therefore we place the foundations of our faith on this immovable rock, saying. . . .

Elias (Chaldæan Patr.), *Epist synodica ad Paulum V.* (an. 1610.)
Synodalia Chaldæorum.

CXLIII.

. . . I look up also with all affection and veneration to every thing taught by the holy Apostolic See and the Roman Catholic Church. I hold and accept all the doctrines of the Roman Church, and believe that the holy Roman See is Apostolic, and that the Pope in Rome holds the place of the holy Peter, Prince of the Apostles, and that he himself truly represents the person of Christ; that he himself is His "*vicegerent*," and chief over all Churches; that he is the Father of all the Doctors of Christendom, and that through St. Peter, (Christ) has delivered to him the plenitude of power to feed His sheep. I likewise believe in one only congregation of His Church, and further I confess that no one can be saved; nor partake of eternal life, outside the aforesaid holy Catholic Church.

The same, *in Professione Fidei.*
Synodalia Chald., *ibid.*

CXLIV.

We say then that here our Lord shows clearly how the Primacy belongs to Peter and Peter's successors only, not to all the Apostles together. For Christ did not say collectively, "*you* are the rock," but individually (said it to Peter); nor did He collectively say "My Churches," but singularly, "My Church." And also He did not say to all of them, "I will give *you* the keys," but absolutely to a single one, to the blessed Peter, to the Prince of the Apostles, He said, "to *thee* I will give," etc.

Josephus II. (Chaldæan Patriarch), *in Speculo terso.*
Cod. Vatic. (Syriac), 181, p. 18.

CXLV.

Therefore we say: If the primacy does not belong to him (Peter) and to his successors exclusively, for what reason did He make this command (feed *thou* My lambs . . . ), to him alone, to the exclusion of the other Apostles? He ought rather to have said to all the Diciples, "Feed *ye* My lambs, My young and My grown up sheep." Yet such is the general tradition of the Holy Fathers.

The same, *ibid.*
Cod. eod.

CXLVI.

Whoever shall be his (Peter's) successor, will be the Pope of the great Rome. The reason why he was called Pope is that he is the *Father* of all Christians, by virtue of a spiritual paternity; whose sacred office is to train them and bring them up till they have reached the kingdom of heaven.—Every one who succeeds him after his death, is the Pope of the great Rome, and we declare that he is the Head of the holy Church, in the same manner as Peter: for whosoever legitimately succeeds, inherits the authority of his predecessor. This being so, it necessarily follows that the primacy of the whole Church should belong to the Pope of Rome, as it belonged to Peter when he was on earth.

The same, *ibid.*
Cod. eod. p. 19.

### CXLVII.

In that fifth chapter (of the General Canons), after many had spoken of the becoming honour to be paid to the Patriarch, it was decided that, as the Patriarch has the power of doing every thing he pleases with those who are under his jurisdiction, so the Pope of Rome should have authority over all the Patriarchs, in the same manner as the blessed Peter had over all the (Christian) republic; for he holds the place of Peter in the universal Church that is in Rome. And even our ordination was successively received from the great Rome. If then any one should transgress (any decree of) these œcumenical Synods, let him be anathema.

The same, *ibid.*
Cod. eod.

### CXLVIII.

These, my brethren and my co-religionists, are the testimonies we have gathered from the books of your synod. How is it that you call them precepts, admonitions, and decisions, and yet you transgress them? Lo, these same decisions and admonitions will be cited against you at the day of judgment! All of them, mind you well, attribute to the Pope the primacy and the command. What is the use of your saying that the Pope is our Father, and the head of our Patriarchs, whilst you transgress his order, following your corrupted conscience; binding what is to be loosed and loosing what is to be bound; accepting what is to be rejected and rejecting what is to be accepted? How do you expect, by this course, to comply with his commands? Verily to comply with them is to profess the whole of what he professes, and to reject the whole of what he rejects. Go now, and think the matter over again for yourselves.

The same, *ibid.*
Cod. eod.

CXLIX.

That he (whom in the previous section we have shown to be the Head of the Church) is our Lord the Roman Pope, on whom, as on his predecessors and successors, the primacy is conferred, and upon whom solely the Church is founded.

The same, *ibid.*, sect. ii.
Cod. eod.

CL.

That the Popes, from St. Peter down to this day, are the successors of the same (Peter), and Vicars of Christ.

The same, *ibid.*, sect. iii.
Cod. Vatic. (Syriac), 181.
See also Assemani, *Bibl. Orient.*, tom. iii. part 1, p. 605.

CLI.

From the humble Gabriel, who, by divine grace, ministers to the See of St Mark, in the city of Alexandria in Egypt, and in all those places which belong to it, from the southern and maritime regions up to Abyssinia, etc., etc., and who is the ninety-seventh among the Patriarchs, successors of the evangelist St. Mark.

He sends a greeting and a spiritual embrace to him who is the Lord, the Father of fathers, the Head of the Patriarchs, the thirteenth Apostle of our Lord Jesus Christ,—to whom be glory,—the fifth of the holy Evangelists, the successor of St. Peter the Apostle, the rock of faith;—to him who sits in his See in the great city of Rome, who received *from God* the power of loosing and binding, as it is related in the Gospel, where it is said, "To thee, O Peter, I will give the keys of the kingdom of heaven; what thou shalt bind on earth shall be bound in heaven, and what thou shalt loose on earth shall be loosed in heaven. But thou art in his place, and his successor on earth. Our father and our Lord, the crown of our head, Clement VIII. the Pope of Rome, etc.

Gabriel (97th Patr. of Alexandria), *Epist. ad Clem. VIII.*
Cod. Vatic. (Arabic), 126, p. 2.

CLII.

We thank the Most High, and praise the Lord Christ who appointed thee (Clement VIII.) to supervise the Catholic faith, and to hold together the pillars of the Holy Roman Apostolic Church of God; thou, who being merciful showest mercy to all Christian people, and lovest all those who believe in Christ, as St. Peter did, who left thee successor in his See.

The same, *ibid.*
Cod. eod.

CLIII.

Be it known to your charity, that your Epistle has reached us, and that I received with my people, your firm faith, and the blessings you have sent to my humility. I thanked Christ for having been made worthy of such blessings from your Holiness, and of such illustrious memory; and for your having, beyond my desert, counted me among the children of your Paternity. . . . And now, O father, with bowed head I prostrate myself before your See without guile or deceit, and *your command* is received by me, in virtue of the command of him *who delivered to you his keys*. Nor shall I ever gainsay that voice which said to Peter, "To thee I have delivered the keys of the kingdom; what thou shalt bind on earth shall be bound in heaven, and what thou shalt loose on earth shall be loosed in heaven."

Elias (Chaldean Patriarch), *Epist. ad Paul V.*
Synodalia Chaldæorum. Rome. . . .

CLIV.

S. Athanasius, Patriarch of Alexandria, in his Epistle to Pope Felix said: For this Christ has raised you and your predecessors, Heads over the holy See, commanding you to rule over the whole Church.

Joseph II. (Chaldæan Patriarch), *in Speculo terso.*
Cod. Vatic. (Syriac), 181, p. 19.

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(*See Documents* XXIX. LV. CX. CXV. CXIX. CXX. CXXIV. CXXVIII. CXXIX. CXXXI. CXXXII. CXXXIII. CXXXIV. CXXXV. CXXXVI. CXLI. *to* CXLVII.)

# CHAPTER IV.

## THEIR SUPREMACY.

### CLV.

THE Œcumenical Synod (Council) has decreed that in the whole world there should be four Patriarchs . . . whose Head should be the Roman Patriarch, according to what has been established by the Apostles in their Constitutions.

Canones Nicæni, *vulgo Arabici,* Can. ii.
Cod. de Prop. (Syriac), xxvii. p. 6.

### CLVI.

The Patriarchs shall be only four in all the world, as there are only four elements, and four writers of the Gospel. And he who rules in Rome shall be their Prince, according to the Apostolic decree.

The same Canons, *in Nomocanone, Eliae Damasceni.*
Cod. Vatic. (Arabic), 557, p. 32, *a tergo.*

### CLVII.

There are four Patriarchs, equal to the number of the quarters of the world. The supreme Chief of all is the Roman.

The same Canons, *in Nomocanone, Barhebræi,* ch. 5, sect. i.
Cod. de Prop. (Syriac), xxx. p. 63.

CLVIII.

This has been ordained from on high, that all members should be under the head, depending upon it, whilst the head must have the care and the direction of them all. For nothing is higher than the head, except God, who is the Creator of both head and members.

Chaldæan Synod, *sub Patr. Ezechiele* (567), Can. 13.
Cod. de Prop. (Syriac), xxvii. p. 277.

CLIX.

The name of Patriarch implies a *paternal principality*, under which are all the ecclesiastical Powers, who derive from it all the virtue and authority they are entitled to.

Chaldæan Synod, *ibid.*
Cod. eod., p. 371.

CLX.

As it is not permitted to Priests, Archpriests, or coadjutor Bishops (*Chorepiscopi*), to transgress the commands or definitions of their Bishop, who has authority over all the country, so it is not allowed to the Metropolitans, who rule over the provinces, nor to the Bishops, who preside over the dioceses, to violate any order, command, or decision of the Patriarch, (who is) the Chief of the Fathers, and is canonically invested with the high priesthood. . . . , else the Christian flock would be like sheep without a shepherd.

Nestorian Synod, *sub Patriarch. Jeshujabo* (an. 588).
Cod. de Prop. (Syriac), xxvii.

CLXI.

Let the Patriarch diligently search into every thing which the Metropolitans or the Bishops, who are under his authority, are doing in the place of their jurisdiction; and, finding any inconvenient thing, let him alter it, and order in its stead what he thinks better. For he is the Father of them all, and they are his children. It is but right that the Bishops should respect the superiority of the Metropolitan as that of an elder brother, and have recourse to the loftiness of his dignity, and his good administration; the Patriarch being in the place of a father who has sway over his household.

John Maro (first Maronite Patr. 700), *de Sacerdotio*, c. 33.
Cod. Vatic. (Syriac), 101, p. 57.

Although some of these documents may seem to prove nothing *directly* concerning the Roman Pontiffs, nay, to weaken rather than to strengthen their authority, it is yet to be observed,

1. That, after the Eastern nations have been cut off from the centre of unity, severed from the communion with the Roman Church, and thus deprived of a supreme Chief who was to rule over them, the idea of Primacy over the whole Church was still lingering in their minds.

2. They erred, no doubt, as to the *subject*, but not as to the *object*, making over to their Patriarchs that authority which, by Divine right, was conferred to the Roman Pontiffs; since they were convinced that no religion could ever be acephalous. Moreover they generally admitted that whatever a Patriarch can do in his jurisdictional circle, the Roman Patriarch was entitled to do over all the Patriarchs of the world.

### CLXII.

Seeing that the East (that portion which was under the Persian dominion) had been left without a Patriarch (after the Nestorian schism), and that it was not convenient for Religion to be without a supreme Head, (our) fathers thought it advisable to raise to the Patriarchal dignity their own Primate; still maintaining his old Primatial title; for, seeing that he had received it from that holy Synod of the

West (the Nicene Council), which had the unanimous consent of the Orthodox people, (our fathers) did but add to it the Patriarchate, thinking it was not convenient for our Religion to remain without a Patriarch. And the reason why they did not raise to the Patriarchal dignity any one else, save the Primate, was that they should not seem to establish audaciously for themselves a Head of their own private authority.

George of Arbela (Sec. x.), *de Officiorum Distinctione*, Tract. 2, c. 6.
Cod. de Prop. (Syriac), xxxi. p. 99.

They appointed for themselves a supreme Head, instead of *Peter*, and this was *proclaimed* in the Nestorian Synod (430), under the Patriarch Dadishoo, in which the Nestorian Bishops, there assembled, said what follows in the next Document.

### CLXIII.

Let us give ourselves up to any kind of death in favour of our Father and Prelate, who is our ruler and governor, the steward or dispenser of all the riches of the divine treasure, the *Catholicus*[4] (Primate) Lord Dadishoo, who is a second Peter to us, the Head of our ecclesiastical republic.

Nestorian Synod *sub Patr. Dadishoo* (430).
Cod. de Prop. (Syriac), xxvii. p. 279.

### CLXIV.

As there is a reason for (maintaining) the authority of each Patriarch over his Metropolitans and other (subjects), so there is the same reason for the authority of the Roman Patriarch over all other Patriarchs.

Benattibus (a Nest. Canonist, sec. xi.), *in Nomocanone*.
Cod. de Prop. (Arabic), xxix. p. 382.

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[4] Catholicus. See note, p. 56, and Index.

### CLXV.

Here is the document and the faith of Leo, who is the greatest Father among you.

Amrus Matthæi (Nest. *Hist.*), lib. iii. c. 8.
Cod. de Prop. (Arabic), 45.

Words which the Emperor Marcianus addressed to the Bishops assembled at the Council of Constantinople, after the dogmatic constitution of Pope Leo had been read.—None of the Fathers, among whom was Dioscorus, the Patriarch of Alexandria himself, durst contradict the Emperor.

### CLXVI.

The legates of Leo (Roman Pontiff) stood up in the midst of them, saying: "We carry with us an order of the blessed Apostolic man, the Roman Pope, who is the Head of all Churches, that Dioscorus is not to sit in the Synod."

Council of Chalcedon, *in Chronico Barhebræi.*
Cod. Vatic. (Syriac), 166, p. 263, *a tergo.*

The same Barhebræus afterwards relates that, according to the wishes of the Legates, Dioscorus was not admitted to the Synod.

### CLXVII.

Be it known to the Holiness of him, who, after the heavenly Father, God, is the common Father, that your sacred Epistle was delivered to us through the hands of the godly brother Andrew, a wise man, a man gifted with every virtue. . . . And I raised it (the letter) above our heads, and received a blessing from it, as from a likeness of the image of Jesus Christ.

As to what you ordered about peace and common charity, who is he that does not rejoice in concord, union, and harmony? Whilst, then, we obey with perfect peace, we would show first of all the truth of the faith which we profess. And God is witness, that what we believe in our heart, we confess with our lips, and write it down with our hands.—(Here follows the profession of faith.)

Ignatius (Jacobite Patriarch, 1247), *Epist. ad Innocent. IV.*
Raynald, tom. ii. § 36.

CLXVIII.

Father undefiled . . . who sitteth on the chair of truth . . . by the will and grace of God, chosen to fill the See of Peter!— . . . And besides, I kiss the earth under thy feet, and give obedience to the *chamber* honoured by its Lord . . . who is the Father of fathers, the most blessed Pastor, the Head of princes, the Shepherd of sheep . . . the Viceregent of the Word of God, robed with a spiritual vestment, crowned with the mitre of the grace of Deity adorned with the ornaments and the marks of honour (insignia) of Moses. Garland of regenerated children, and glory of the people of Jesus . . . Thou art the fifth Evangelist among the four.

And I, the least of the Chief Priests, the unworthy Ignatius, respectfully bow twice and three times before my beloved Father, who is Father of fathers . . . the successor of our father Peter, the Head of the Patriarchs in Rome, and of the Patriarchs of the world that follow Christ.

Ignatius XVII. (Patr. of Antioch.), *Epist. ad Julium III.*
Stephani Balutii *Miscell.*, tom. iii. p. 199.

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Dated from the convent of Zafaran, near Mardin. Taken from a Cod. MS. of the Library of the Fathers of the Congregation of the Mother of God.—Printed in Luca, 1762.

### CLXIX.

We entreat your Holiness not to forget us in your prayers to God at any time; that He may help us and confirm us in the right faith, and may give us strength to fulfil what you have ordained out of the divine precepts. . . . My lowliness (the humble) will not neglect nor transgress your divine precepts.

Gabriel (Coptic Patr. of Alexandria), *Epist. ad Clement. VIII.*
Cod. Vatic. (Arabic), 126, p. 2.

### CLXX.

That which we desire, from your diligence and judiciousness, is that when you come before the Lord Pope Clement (VIII.), you kiss his feet for us, that you obey his precepts, with which you are dutifully to comply; that you worship between his hands, waiting obediently at his service . . . You should, moreover, listen to his behests as if they were issuing from the mouth of our Lord Christ. . . —You should obey him and never gainsay his commands; for he who contradicts him contradicts our Lord Christ who by His grace has elected him.—Whatever the Lord our Father shall tell you, you will report to us, and we, with our community, will fulfil all that belongs to true religion and to the right faith towards the Catholic Apostolic Roman Church. . . . Whatever the Lord our Father shall command we will execute, and that which the Gospel, through his lips, shall bid us to reject, we will reject, if it be found with us.

The same, *in Instructione ad Legatos suos.*
Cod. Vatic. (Arabic), 126, p. 6 et 7.

### CLXXI.

And should there be any thing which may displease you in that which we have sent to you, we shall alter it in such a manner as it may please you.—(See the subscription in the original Document.)

Elias (Chaldæan Patriarch), *Epistola Synodica ad Paulum V.*
Synodalia Chaldæorum, Romæ . . . .

### CLXXII.

FROM THE PATRIARCHAL CHAMBER,

*Prayerful wishes and blessings upon you.*

From the humble Oriental Elias, who serves, by the grace of God, the holy See of Babylon, continual adorations, perpetual bowings and sempiternal kneelings before thy holy feet, O blessed Father, Head of the fathers, Sun of the Christian world, *Name*[5] which is set in the edifice of the Church of Churches. Pope, my (spiritual) Lord and Father, Lord and Father of all Patriarchs throughout the world.

The same, *Epistola altera ad Paulum V.*
Synod. Chald., *ut supra.*

### CLXXIII.

*Strophe* 1.

As a Sun in the firmament of the Church,—a splendor of the whole congregation,—a Head of all Fathers,—Peter has *rooted* thee Chief.

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[5] What's in *this Name?* we can hardly guess.—Evidently the Pope's name *Paulus*, points to a strong Roman connexion. See Conybeare, vol. i. p. 57, and Tennyson's "household name."—Compare note 24, p. 25.

2.

The root of religion,—the greatest Pastor of Pastors,—the Chief of all professions,—Peter has ephoded thee [6].

3.

Path to the priesthood,—Constituter of Churches,—light of Christendom,—the (Holy) Ghost has appointed thee High-treasurer.

4.

Rest of Christian wayfarers,—thou art in truth—the Establisher of faith.—Needy as I am, I'll ever serve thee.

5.

Thrall of thy loftiness,—bondman of thy lordship,—(I entreat thee), be graciously merciful to me,—and shut my *imbecility* within thy sheepfold.

6.

Of thy pure high glory,—thy humble servant, the Chaldean outcast,—Gabriel, is not worthy.—Arouse this wretch from the dead.

7.

Whilst the flame of thy love—blazes within the heart of thy flock,—I, thy sinful servant, bewailingly grieve,—and repine, knocking at thy gate.

8.

Well-Head from whose sacred springs—issues a stream of doctrine—which waters thy flock—and all that is withering in thy plantation[7].

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[6] *Ephoded.* We beg pardon for this strange expression (of the original,) perhaps new to an English ear. It means that Peter has girt his *Ephod* (the badge of his Pontifical authority) on the breast and round the shoulders of his successor; that he has enrobed him with the insignia of the High-priesthood.

Gabriel (the senior Archbishop), *Carmen in honorem Pauli V.*
Synodalia Chaldæorum. . .

### CLXXIV.

Thus precisely to his See, the highest of all, belongs the principality, and the honour of the supremacy.

The Lord of the creation made him Head and Master of the Disciples, when He elected (him) and gave him the keys of His eternal kingdom.

These two letters P.P. mean in Greek that he is "*Pater Patrum;*" that no man has authority over him; for he it is who feeds and guides the whole flock. To him the pontifical power over the whole world has been given, as it has been defined in a canon of the Constantinopolitan Council. He, who possesses the See of the holy and pure Simon Kipho, is the great Pastor of Pastors throughout the world.

Ebedjeshu of Gazarta, *in Carmine de Johanne Soulaka.*
Cod. Vatic. (Syriac), 45.

### CLXXV.

In this same manner we say that the Head of the Church, and the Head of Faith, is but one. Yet, being man, he requires Patriarchs, Metropolitans, and Bishops to govern the Church of Christ in every part of the world. And these, in their turn want Priests and Ministers; so that all must obey and listen to all that the Universal Father may command; and thus each one must keep his *station* and title. —If any one of them shall dare to transgress the precept of the universal Father he should be stripped of his title, and forfeit his dignity. He should no more be called Patriarch nor Metropolitan, nor by any like title, but plainly *heretic* and oppugner; such being the cause of his degradation. This is that unity of which we have spoken, treating of the *middle* (secondary ministers, such as Deacons, etc). *One*, then, we say, is the Head and Ruler of the Church, and not *many*.

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[7] The eight strophes of which this artistic ditty is made up, read backward in circle repeatedly. They are so skilfully arranged as to have in their middle the letter ܫ *sh*, which is the initial of ܫܡܫܐ *shemsho*, Sun; and, at the same time, the initial and the final letter of all strophes, so that every strophe starts from and ends in ܫ *sh*. See the like in *Cantù.*, *Storia Universale*, Docs.

Josephus II. (Chaldæan Patriarch), *in Speculo terso.*
Cod. Vatic. (Syriac), 181, p. 7, *a tergo*, et seq.

# CHAPTER V.

## THEY ARE ABOVE COUNCILS.

### CLXXVI.

AS we had detected him (Nestorius) from his own letters, as well as from his writings, which have just been read in our presence, and lastly, from what he has now said in this Metropolis, for which he was convicted of fostering and broaching impious opinions; unavoidably compelled by the canons, and by the letters of our most holy Father, and Co-minister, Celestine, Bishop of the Roman Church, with ever-flowing tears, we came to this sad decision. . . .

Synod of Ephese, *in Actib.* (prout extant apud Syros).
Cod. de Prop. (Syriac), *Sharfian.*

### CLXXVII.

It is then for your Holiness to decide about what has been done: for if they were allowed to traduce Sees that are more exalted than their own, and to attack those over whom they have no authority, they would injuriously act in opposition to what has been prescribed by sacred canons and laws, etc., etc.

Synod. of Ephese, *Epist. P. P. Syn. ad Celest.*, No. i.
Cod. eod.

### CLXXVIII.

(The Dogmatic Constitution of the R. P., St. Leo, having been brought forward in the Council of Chalcedon, and the Emperor Marcianus having said :) Here is the Document and the faith of Leo, who is greater than any of you, (Dioscorus answered :)—

Satan, too, was the greatest among the angels. But as soon as he rebelled against God, he fell and became a devil. So it is with Leo, if he professes the true faith and shows himself obedient to that, he is doubtless the greatest, the most eminent, the most excellent.

Council of Chalcedon, *apud Severum Mucaffa*.
Cod. Vatic. (Garsiunice), 159, p. 129.

### CLXXIX.

Bishops cannot summon any Synod against their Head and leader, since they have no power over him. They must know that they have no right to stretch their hands over that which was not given to them either by God or by men. . . . Therefore we solemnly decide and enact this law which is never to be without its vigour, and never to be abrogated; and so we seal it with (the seal of) the Holy Trinity; that, in the name of the Trinity, no one be permitted to call any synodical meeting against the Primate (of Seleucia), or to moot any question, or to bring in any bill of complaint against him. . . . But let him have full authority to judge all those that are his inferiors, and let his own judgment be reserved to Christ, who has chosen him, raised him, and made him Head of His Church. For thus has pleased

His Divine Majesty, that by the principality of His Church, His universal dominion be honoured and respected.

Nestorian Synod, *sub Dadishoo Patr.* (430).
Cod. de Prop., xxvii. (Syriac), p. 278, 281, et 282.

CLXXX.

It is for him (the Patriarch), after all, to judge those who are under him, whilst the judgment of himself is to be left to Christ. This has been confirmed even by Dadishoo, where he has declared that no Synod can be assembled against the Primate, (without his authority), nor can any complaint be made against him.

The same, *apud Benattib. Hist.*
Cod. de. Prop. (Arabic), xxix. p. 382.

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(*See Documents* LX. CLXV. CLXVI.)

# CHAPTER VI.

## THEIR RIGHT OF RECEIVING APPEALS.

### CLXXXI.

THE Bishop Osius said : . . . Let us honour the memory of Peter the Apostle, so that those who have pronounced judgment upon this affair, may write a letter to the Roman Bishop, Julius, in order that through the Bishops who are nearer to the province, the judgment may be reversed, and that, if it is necessary, he may appoint other judges.

Council of Sardica, Can. iii., *in Corp. Juris Syro-Jacobit.*
Cod. de Prop. *Sharfian* (Syriac).

### CLXXXII.

(Pope Celestine) gave sentence against Nestorius, and abrogated the decisions which he (Nestorius) had given.

Council of Eph., *Epist. Celestini ad Cler. et popul. Const.*
Cod. eod.

### CLXXXIII.

And lest, even for a moment, one might be brought to think that the sentence given by him (Nestorius), who had manifestly provoked the Divine sentence against himself, was lawful; we, by the authority of our See, decided that none of the bishops, or clergy, or any person of whatever Christian condition, who may have been removed from his place, or from the community, by Nestorius, or by any of those who much resemble him, since they began preaching such things, be held removed, or separated from (our) communion.

The same, *in Epist. supra cit.*
Cod. de Prop. (Syriac), *Sharfian II.*

CLXXXIV.

The Bishops Paschasinus and Lucentius, and the Priests Basil and Senator (Legates of the R. P.) said: "St. Leo, to whose care is committed the Church, and the whole truth of faith, which stretches its hand over every thing, having been informed that great troubles were stirred up in the East concerning the mystery of the Incarnation of our Lord, sent of late to Flavian, who *beforetime* was Bishop of this Church (of Constantinople), letters . . . . .

Council of Chalcedon.,, *in Corp. Juris. Ecclesiastici, Nestorian.*
Cod. de Prop. (Syriac), 27, p. 201.

CLXXXV.

You, our Fathers, know that each time there has been disagreement or variance between ourselves, our western Fathers have been the supporters and guardians of this Paternity (of the See of Seleucia), wherewith we as disciples and children are united and joined together, as the limbs of a body are joined to the head, which is their ruler.

Nesterian Council, *sub Dadishoo.*
Cod. de Prop. (Syriac), xxvii. p. 279.

CLXXXVI.

Then some of those who had been censured (by the Patriarch Dioscorus), resorted to him (Pope Leo), and brought their complaints over to him, saying they had been treated unjustly; denouncing their

Father and Lord, Dioscorus, Patriarch of Alexandria, for his having assembled a council without giving the place due to Leo; complaining of his statutes; and of his having done many things without first consulting him, such as to have excommunicated the very Patriarch of Constantinople, and the bishops who were with him, though they were innocent. In all, (they said to Leo,) Dioscorus did as he pleased, without even asking your advice.

Severus Mucaffa, *de iis quæ Synod Chalced. præcesserunt.*
Cod. Vatic. (Garsiunice), 159, p. 129, *a tergo.*

### CLXXXVII.

Saint Basil, in his Epistle (lii.)[8] to Athanasius, says: "We have thought well to write to the Pope of Rome, that he might see about our business, and judge us as it becomes him to do.

Josephus II. (Chaldæan Patriarch), *in Speculo terso.*
Cod. Vatic. (Syriac), 181, p. 20.

### CLXXXVIII.

In that letter he (the Pope) said: If any cause or question whatever be raised about him (the Patriarch), the judgment is to be reserved to the Pope. It is for him as a Pope (a father), and not for any of his disciples (the Bishops subject to the Patriarch), to see into the matter.

The same, *ibid.*, *citans Epist Papæ Occid.*
Cod. eod.

(*See Document* CLXXVII.)

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[8] The original, as given by Migne (Epist. lxix.), is this:—'Εφάνη δὲ ἡμῖν ἀκόλουθον ἐπιστεῖλαι τω ἐπισκόπῳ 'Ρώμης, ἐπισκέψασθαι τὰ ἐνταῦθα, καὶ δοῦναι γνώμην . . . αὐτὸν αὐθεντῆσαι περὶ τὸ πρᾶγμα, κ.τ.λ. It came to our mind to send a message to the Bishop of Rome, that he may see into this business, and to advise him . . . to judge it for himself, etc. etc.

# CHAPTER VII.

## OF EXCOMMUNICATION.

### CLXXXIX.

IF thou dost not reject, by a written declaration, in accordance with our (holy) religion, this novelty which is beyond the faith, and dost not disclaim it within ten days from that in which this mandate shall reach thee, and be made known to thee; if thou dost not thus condemn this detestable heresy, thou shalt be separated from all communion with the Catholic Church.

Council of Ephese, *Ep. Cœlest. I. ad Nest., in Corp. Jur. Eccl. Syr.* Cod. de Prop. (Syriac), *Sharfian*, alter.

### CXC.

He (Pope Leo) warns us, with his exquisite charity, to act in this way, viz., if he (the Bishop Anatolius) should put his written signature to this letter and to the annexed testimonies, so as to accept the faith therein declared, which excludes all doubt, we are to grant to him the grace which belongs to this Apostolic See, as he knows that the communion of Leo cannot be bestowed on him but by our communion. Besides our Father Leo himself gave us his own admonitions, viz., that those holy brother-bishops who had no share in the deposition of the blessed

Flavian, will partake of our divine communion, if they agree with this Epistle which we have brought with us, and with the testimonies of the fathers which are annexed to it.

Council of Chalcedon, *Allocut. Legat. R. P., in Corp. Jur. Eccl. Nest.*
Cod. de Prop. (Syriac), 27, p. 201.

## CXCI.

Having heard this (that the Emperor had raised Severus to the See of Antioch), the Roman Patriarch, Symmachus, excommunicated Severus, and all who were siding with him.

Amrus Matthæi, *Jacobite Hist. cit.*
Cod. de Prop. (Arabic), 45, p. 8.

## CXCII.

Martin, the Bishop of Rome, who was from Chalcedon, assembled a synod of one hundred and nine bishops, in which he excommunicated the Emperor Heraclius; Sergius, Pyrrhus, and Paul, and all those who would not confess that there are in Christ two wills, two operations, and two forms[9].

Gregory Barhebræus, *in Chronico.*
Cod. Vatic. (Syriac), 166, p. 273, *a tergo.*

(*See Documents* CLXXVII. CLXXXII. CLXXXIII. CLXXXVI.)

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[9] ܕܡܘܬܐ *Dmûtho, forma,* μορφή, *figura,* τύπος. In its first and most common meaning this Syriac word is used by the Evangelist St. Mark (xvi. 12), where he says that Christ appeared (unto two of His disciples as they walked and went into the country) *in another form.*—St. Luke (iii, 22) uses the same word, speaking of the Holy Ghost, who descended upon Christ *in a bodily shape,* or appearance, *badmuth gushmo,* σωματικῷ εἴδει, *in forma di corpo.*—Here, however, the very same word has a stronger meaning; viz., that of a natural and substantial Form, such as it is meant Phil. ii. 6 for our blessed Lord, "who, being in the Form of God,

# CHAPTER VIII.

## OF CANONICAL INSTITUTIONS.

### CXCIII.

IN a like manner from the Head of the Churches, the sacerdotal dignities are to issue prudently[10]; and the dispositions which regard the whole of the (ecclesiastical) community, are to be paternally transmitted by him in the same manner.

Nestorian Synod (588), *sub Jeshujab.*
Cardinal Maii, *Script. Veter. Nova Collect.*, t. x. p. 207.

### CXCIV.

The newly elected or (consecrated) bishop must

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(*ἐν μορφῇ Θεοῦ ὑπάρχων*), took upon Himself the Form of a servant, *μορφὴν δούλου*. S. Cyril of Alexandria put the thing clear, this way: "*Ετερον γὰρ Θέοτης, καὶ ἕτερον ἀνθρωπότης· ἕτερον τὸ ὄν, καὶ ἕτερον τὸ γενόμενον· ἄλλο ἡ τοῦ Θεοῦ* ΜΟΡΦΗ, *καὶ ἄλλο ἡ τοῦ ἀνθρώπου* ΜΟΡΦΗ.—De Incarn. Domini xxxi., Edit. Migne. The essential divine Form is likewise expressed in the *Vulgata* by the word *Species*, Greek, *εἶδος*, Syriac, *hzoio*, properly *visum*. Thus John v. 37, "Neque vocem Ejus unquam audistis, neque SPECIEM Ejus vidistis," in the original is, *ulo hzen hzaitun*, meaning, "nor did you see His SIGHT," *i.e.* what is to be seen (spiritually) of Him.

[10] ܡܗܘܢܐܝܬ *Mhaunoith*, a very expressive Syriac adverb, derived from *houn*, mens, ratio, *intellectus*; used 1 Thess. v. 5, where the Greek has *ὑιοὶ φωτός καὶ ὑιοὶ ἡμέρας*. Speaking of the Scribe who asked about the first commandment, Jesus said, Mark xii. 34, he had answered *mhaunoith*, *ὅτι νουνεχῶς ἀπεχρίθη*; that is, *wisely*, discreetly, sensibly; like one imbued with that sort of teaching, which is known in Scripture as Παιδεία *καὶ νουθεσία κυρίου*, Eph. vi. 4; Παιδεία *ἐν δικαιοσύνῃ*, 2 Tim. iii. 16, etc.

afterwards present himself to the great metropolitan Primate of Seleucia and Ctesiphon, and receive from him the final confirmation.

Canon. (Isaaco Patr. tributum), *cit. a Nestor. Canonistis.*
Cardinal Maii, *ibid.*

### CXCV.

Those who are called to the Episcopal dignity by their Metropolitan, or their Patriarch, or by any written permission of either of them, may be ordained. But whoever may be the persons who wish to be ordained, they must exhibit the writs of the Metropolitan or Patriarch, in order that their ordination may be lawful. . . . Yet as soon as he (the new Bishop) has been consecrated, let him go and pay his visit to the venerable Patriarch, and receive from him full jurisdiction, according to the (sacred) Canons.

And let those, who should have been ordained in opposition to this Canon, be suspended from their dignities, and those who have consecrated them, be liable to the judgment of the Synod.

Nestor. Synod (567), *sub Ezechiele Patr.*, ap. Ebedjeshu.
Card. Maii, *ibid.*

### CXCVI.

The Canon which prescribes the complete (confirmation) to be given by the Patriarch to the bishops, is a most strict one. Hence it is not allowed to him who is ordained by the Metropolitan, audaciously to perform any pontifical function, before he has presented himself to the Patriarch and received from him the full authority.

Ebedjeshu of Sobi., *Nomocan.*, Tract. 8, n. 9.
Card. Maii, *l. c.*, p. 305.

### CXCVII.

When the Bishop of any See dies, or is deposed, he (the Patriarch of Seleucia) has the right to put in his stead a properly qualified person.

Benattibus, *in Nomocanone*. . .
Cod. de Prop. (Arabic), xxix. p. 146.

### CXCVIII.

You should not have apprized the Emperor of the election which you have made of a Metropolitan. You ought to have told us first, and, when every thing was settled, and after we had confirmed your choice, you might then have apprized the Emperor as to the fitness of the person you had chosen.

Timotheus I. (Nestorian Patriarch, sec. viii.), *Or. ad populum?*
Card. Maii, *l. c.*, p. 327.

### CXCIX.

Even (the Metropolitan of) our See of Babylon was not elected by itself; as (those) of other heretics, who have lawlessly multiplied Patriarchs in the world without (the permission of) the See of the great Church of Rome: but it was by the command of the Pope, and by an order of the Roman Church, that the See of Babylon was filled up. Thus much is to be found written in our Annals, and thus it is that we have received (our) power, up to this day. Nothing was done by ourselves, as by all those who trampled under their feet the Canons of the Apostles, and the laws of the Fathers, crowding the earth with Patriarchs without necessity.

Elias (Chaldæan Patriarch), *Epist. ad Paul. V.*
Synodalia Chaldæorum (Romæ typis impress.).

CC.

In that fifth chapter (of the Chaldæan Synod), the Epistle of the Western Popes was approved of. After many other things, (the Popes) there say: "When a Patriarch dies, the Metropolitans and Bishops are to meet together, as the time shall allow them, and assisted by them, we shall order the consecration of the Patriarch."

See then how strictly they command that without an order of the Pope, no Patriarch is ever to be ordained (consecrated).

Josephus II. (Chaldæan Patriarch), *in Speculo terso.*
Cod. Vatic. (Syriac), 181, p. 9.

CCI.

We say (then) that as Moses was the sole Head and Ruler of the Old Israel, so it is meet that but one should be the Head and Ruler of the New Israel. . . . And as Moses chose out of the people incorruptible men, who feared God, and appointed them rulers of thousands, of hundreds, and of tens, that they might judge the people at all seasons in small concerns, whilst they might go to him for greater matters; in like manner the second Moses, who is the Head of the Church, is to select spotless men out of the Christian people, and to appoint them Patriarchs, Metropolitans, Bishops, and Priests, as judges of small causes, reserving the great ones for the second Moses, who is the Chief of the Holy Church. From which it is accordingly proved that, albeit many may be the judges of the Christian fold, only one is to be the Head of all, as it was under Moses.

The same, *ibid.*
Cod. eod.

## CCII.

Let Metropolitans and Bishops meet the Patriarch once in four years for the discharge of their common affairs.

Nestor. Synod. *sub Ezech. Patr.*, Ebedjeshu, *Nomoc.*, Tract. 8, n. 19.
Cod. Vatic. (Syriac), 128, *et apud Maium*, t. 10, p. 307.

## CCIII.

As to the Bishops of vast provinces, such as the Metropolitans of China and India . . . who live far off . . . they may send their letters of acknowledgment or obedience to the Patriarch once in six years, in which they are to set forth all the general business that requires to be remedied in their countries.

Nestorian Synod, *ibid.*
Cod. eod.

## CCIV.

It is also reprovable (*nefas*) in every Bishop or Metropolitan to appeal to the Emperor without the permission of the Patriarch.

Nestorian Synod, *ibid.*
Cod. eod.

# CHAPTER IX.

## OF SUMMONING GENERAL COUNCILS.

### CCV.

SHOULD the Patriarch have an urgent motive for calling together the whole, or at least some of the Prelates, within that time (of four years established by the canons), they are to come immediately, without delay.

Nestorian Synod, *ibid.*
Card. Maii, *l. c.*, p. 308.

### CCVI.

His (Dioscorus') opponents answered that, as he had no power to judge, it was rash in him to have dared to summon a synod without the authority of the Apostolic See of the Roman Church.

Synod of Chalcedon., *apud Barhebræum in Chronico.*
Cod. Vatic. (Syriac), 166, p. 263, *a tergo.*

### CCVII.

For this Leo himself has now ordained that all the Bishops should be assembled in this place.

Synod of Chalcedon, *in Nestor. Corpore Juris.*
Cod. de Prop. (Syriac), 27, p. 201.

(*See Document* CLXXXVI.)

# CHAPTER X.

## OF PROVING THE FAITH.

### CCVIII.

THE gracious Epistle which issued from your holy mouth, and was written by your high command, came to our hand; and we received it with our feeble hands, and put it reverently on our eyes. Like the old Simon (*Simeon?* the Syriac has the same spelling for both these names), who carried in his arms our Blessed Lord, Jesus Christ, we said: Our eyes have witnessed your immense piety. Now my Lord, please to forgive your servant his sins, as the power of binding and loosing, and of all mysteries, is put into your hands. Since we have read your letter with gladness, and understood with joy what is written in it, we are waiting for your orders. We have no sufficient voice to praise you, neither a sufficient tongue to express your glory. We are trembling before your greatness; for the Lord has exalted you.

Raban Ara (1247), *Epist. ad Innocent. IV.*
Raynald, tom. ii. paragraph 32, p. 379.

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The same Raban Ara (*Catholicus, i. e.* Primate, of the Jacobites) adds, that he has sent, through the Nuncios, his profession of faith, which is subscribed by two Archbishops and three Bishops.

CCIX.

We did not then receive such as maintain a duality, which breaks the unity, nor again those who confess a mixture and a confusion, as the excommunicated Eutyches does, but we have gladly received all those who follow the faith of the blessed Peter, the Prince of the Apostles, and walk in the path of the Nicene Council.

Ignatius (Jacobit. Patriarch), *Epist. ad Innocent. IV.*
Raynald, *ibid.* § 36.

CCX.

May all nations of Romans be gathered around thee, my Father, Pope Julius (III.), heir of the glorious See of Peter. . . . . What, after all, I beg from the holiness of my dearest Father, is a firm, orthodox faith. For the letters of your charity have reached my deficiency and my infirmity. I have read them and understood them well; and I have said: Tidings gladdened me to day, and as I had been roused from a dream, I came out of a sea of tribulations. . . . My Father, crown of our head, do not despise me, as I durst write this (letter), and in so many words. For thus it was meet to write to your Holiness our faith, that you might see if truth is therein or not, since you are that furnace whence whatever is covered with rust, on being cast in, issues purified. Thus it is that we poor wretches look on God and your Holiness. Do you graciously confirm our faith in truth.

Ignatius (18th Jacobite Patr., 1551), *Epist. ad Julium III.*
Stephani Balutii, *Miscell.*, tom. iii, p. 199.

CCXI.

I beseech the Father of fathers, and Pastor of pastors, Pope Julius III., who was sealed with the name of the Holy Trinity, that he vouchsafe to receive this profession of faith, in my own name, and in the name also of our Patriarch. And you moreover, chosen fathers, who are the (natural) fence of the Holy Church, you, most holy Cardinals, I entreat you graciously to receive from my lowliness this profession of faith on my part, and on that of our Patriarch, who has ordered me to make, in your presence, this our profession of faith, warranting that he would ratify this same profession of faith as it is laid down by me.

Moses of Mardin (legate of the Patr. Ignace), *in Profess. Fidei.* Assemani, *Bibl. Orient.*, t. i. ch. 48, p. 535.

CCXII.

And if the above praised Pope (Clement VIII.) inquire about our profession, and our faith in the Lord Jesus Christ, and about the dogma of the admirable Incarnation from the pure Virgin Mary, such things, you know, are all guarded in your Roman archives, as they had been previously (declared) by (our) predecessors and holy Fathers, the Patriarchs; as it is also reported in our registers.

Gabriel (Coptic Patr. of Alexandria, 1593), *Epist. ad Clem. VIII.* Cod. Vatic. (Arabic), 126, p. 2.

CCXIII.

And you see, O Father, my faith, with my letters, has reached your Holiness, that you may judge if any deceit may be in our profession, or any error, or any backsliding from our mother the Roman Church.—Warn us (O Father) and we shall do (your orders);

teach us and we shall obey. And may this be a sufficient warrant from our humbleness to your Holiness, that from the very remotest parts of the East we carry with us your orders upon our heads and before our eyes; and, contrary to all nations, we come (to Rome) at the risk of our lives, and at the cost of great hardships and much suffering, to kneel before your Holiness, and to receive, humble and lowly as we are, a blessing from a mother, the great Church of PAUL and PETER. What is it that constraineth us to do this, but the Christian faith, and your affection towards our lowliness? And let this, which we have mentioned to your prudence, be enough; for we are glad to endure all this labour for the Roman Church.

Elias (Chald. Patriarch), *Epist. ad Paulum V.*
Synodalia Chaldæorum, Rom. edit.

CCXIV.

I also believe, as an obedient child, and will always submit to any order, constitution, or law, of the Pontiff of the great Rome, ruling for the time being, and likewise of any other who shall succeed him in the Pontificate of Rome.

The same, *in Professione Fidei* (1610)
Ibid, *ut supra.*

# CHAPTER XI.

## THEIR INNERRANCY.

> *Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν* I. X. *δύναμιν καὶ παρουσίαν.*
>
> 2 Pet. i. 16.

### CCXV.

NOR would the (divine) grace let him thus fail; but (assist him) in order to consolidate, to confirm, and to corroborate the statutes and the canons . . . . as also (to discriminate) the true faith, and to define the offices and the right Christian way of the children of the Church, suggesting to his mind to bring forth whatever he had written, under its assistance.

Nestorian Synod, *sub Maraba, Patr.* (an. 544).
Cod. de Prop. (Syriac), 27, p. 307.

The pseudo-fathers of this synod pretended that their Patriarch possessed the primacy of Peter, with all his prerogatives.

### CCXVI.

Thou art also drawing the people to the fountain of Truth . . . Thou who art like a sweet spring, out of which whoever shall drink of the divine doctrine will not thirst any more, . . . firmly holding the words of the Gospel. . . . And, conscious of pure secrets, as it is said of King David, who was selected and anointed (ruler) over the people of God, as thou hast been over the Holy Church, and, Father of us all, Crown of our head; through divine doctrine, do you help our souls.

Ignatius (17th Jacob. Patr., 1551), *Epist. ad Julium III.*
Stephani Balutii, *Miscell.*, tom. iii. p. 199.

CCXVII.

And now I observed that your profession is like a light put on the candlestick, which no darkness ever reaches; should even the whole world be buried in gloom, that (light) nevertheless, like the sun, would shine over all.

Moses of Mardins (legate of the said Patr.), *in Prof. Fidei, Jul. III.*
Assemani, *Bibl. Orient.*, t. i. ch. 48, p. 535.

CCXVIII.

Thou who becamest the Chief and the Prince of the Patriarchs, the Doctor and Preacher of the whole people of God, who waterest them with thy spiritual doctrines, and feedest them with thy life-giving words.

Gabriel (Copt. Patr. of Alexandria), *Epist. ad Clement. VIII.*
Cod. Vatic. (Arabic), 126, p. 2.

CCXIX.

We say that all christians profess that the Apostle Peter is the successor of Christ, and his Vicar upon earth. But no one dares say that Peter has erred and was deceived in matters of faith.—Now we have proved in the above reported (arguments), that he who sits in the See of Peter is in every thing like Peter. And as it was impossible for Peter to err, or to do any thing contrary to faith, seeing that He who confirmed him was his Lord Jesus Christ; so likewise the successor of Peter cannot err, because Christ confirms him by the intercession of Peter.

Josephus II. (Chald. Patriarch), *in Speculo terso*, § 4.
Cod. Vatic. (Syriac), 181, p. 39.

### CCXX.

We say that it is known how Zardousht was a magician who prophesied upon the Nativity of Christ. And being a chief of magicians, he was abominable for his works, but not for his words, as he prophesied of Christ. Thus it has been the case with Balaam, the son of Beor; though he was a Gentile and abominable in his works, his words were holy when he prophesied of Christ, saying: "There shall come a star out of Jacob," etc. (Num. xxiv. 17). Therefore we say, if God acted in these, who were the Heads of Heathendom, so that they should prophesy the truth, and say the truth, and bear testimony to the truth, how much more would He (God) not act upon the Roman Pontiffs, who are the chief rulers of Christianity, lest they should err in matter of faith? Yea, Christ would act upon them, so as they might say the truth, and bear testimony to the truth, and advise all who listen to them about the truth.

The same, *ibid.*
Cod. eod.

### CCXXI.

We say that we find in the Pope two manners of judgments, one *proper* (private), the other *general.* In his *proper* judgment he may err individually, as he may judge in his heart such a good thing to be bad, or such a bad thing to be good; and he may do what is evil and hate what is good, because he is a man like every one else, with a free-will; but in his universal judgment (*ex cathedra*), in matter of faith decidedly he cannot fail nor induce others into error, seeing that he is not directed by himself, but by the Holy Ghost, who shows what is good, to be good, what is bad, to be bad: so that he who is directed by Him is sure to avoid evil and to do good.

The same, *ibid*, p. 40.
Cod. eod.

A fourth argument is brought forth, taken from the fact of Balaam, who was hired by Balak to curse him Israel, and yet he blessed the people of God. In being asked the reason why he did thus, he answered, "All that the Lord speaketh, that I must do; I cannot go beyond the commandment of the Lord," Numbers xxiv. 13.—Thus likewise, Caiaphas, though biased to speak ill of Christ, uttered a true prophecy, saying, "It was expedient that one man should die for the people," John xviii. 14; from which he concludes that in like manner, the Roman Pontiffs, even if they wished, could not speak wrongly.

### CCXXII.

If such a judge or such a priest were liable to mistake his judgments (in the Old Law), how was it, we say, that the Lord ordered the sons of Israel to go and obey him; and if any one refused to submit to his decision, He commanded him to be slain?—Now as a judge of Israel could not fail in judging the ancient Law, so the Judge of the new Israel, which is the Pope of Rome, though he may be defective in his actions, cannot err in matters of faith.

Josephus II. *in Speculo terso, Comment. Deut.* xvii. 8—13.
Cod. eod. p. 12.

### CCXXIII.

And Jesus said to Simon: "Simon, Simon, behold

Satan desires to sift you as wheat. But I prayed for thee that thy faith may not fail; and thou, once converted, do strengthen thy brethren." These words were not said to Peter alone individually, but to all who were to succeed him thereafter.—And as the faith of Peter did and could not fail, since Christ had prayed for him, thus whosoever shall sit in his Chair, (that is, every Pope of Rome,) will not suffer wreck, nor will he commit any error in matter of faith, however heretics may batter against it.

Josephus II. *ibid. Comment. Luke* xxi.
Cod. eod.

CCXXIV.

The words of that chapter (Luke xxii.), "And be thou converted, and strengthen thy brethren," show us the impossibility of his, and the possibility of his brethren, failing. Were it otherwise, how could he (Peter) liable to error, strengthen his brethren (Apostles) against error? This would be inconsistent. But he did not fail, and hence he was qualified to confirm his brethren in the science of truth, as it is to be seen in the person of the Roman Pontiff, who daily turns his charitable eyes upon his Christian brethren; and, through his legates whom he despatches to the four quarters of the world, he strengthens and confirms them in faith.

The same, *ibid.*
Cod. eod.

CCXXV.

As Moses alone was (sent) by God to be a teacher to the people, whose petitions he was to offer before God, and to instruct them how to guard the laws and the judgments, and to point out to them the way in which they were to walk, and the works they were to perform; so it was quite convenient that a single one should be the Doctor (appointed) by God to instruct the Christian people, to present their petitions to God, to teach them the Christian laws and the statutes which they had to observe, to point out the way they had to tread upon, and the duties they had to perform. . . . All these things of the Old, are simply typical of those that were (to be fulfilled) in the New law.

The same, *ibid.* p. 9.
Cod. eod.

CCXXVI.

Whatever has been, or shall be decided in future by the supreme Roman Pontiffs in matters of faith or morals, against the rising errors, and the pernicious doctrine of Catholics as well as of Heretics and Schismatics down to our times . . . we command that it be observed by every one in all its integrity and inviolableness.

Syro-Maronite Synod, *Statuta Synodi Libanensis,* 1736.
Romæ typis impressa, p. 7, n. 10.

(*See Documents* CXXIII. CXXIV. CXXV. CXXVI. CXXVII.)

# CHAPTER XII.

## IN EVERY THING EQUAL TO PETER.

> τύποι γινόμενοι τοῦ ποιμνίου.
> 1 Pet. v. 3.

CCXXVII.

AND he who inherits this See, he is Peter, and, like Peter, a part of Christ.

Nestorian Synod, *sub Hannanishû, Patr.* 685.
Cod. de Prop. (Syriac), 27, p. 552.

(*See Documents* CXXXII. CXXXIII. CXXXIV. CXXXV. CXLI. CXLVI. CXLVII. CLI. CCXIX. CCXXIII.)

# CONCLUSION.

CCXXVIII.

FROM THE PATRIARCHAL CHAMBER,—

*Prayerful wishes and blessings upon you.*

The faith of a trustful servant is that which conceals nothing from his master, but tells him openly every thing as it is. Therefore I, humble servant and sinner, Elias, the occupant of the See of Babylon, must open the truth to your Paternal Holiness, O

Lord Pope Paul V., the Crown of Christendom, the Chief of the Chiefs and Pastors of the Holy Church, free from all heresies.

Since by this second time you have sent us your letters, we (people of the East) have made a long inquiry, and an earnest examination about faith. Therefore I summoned Mar-Gabriel, the senior of all the Archbishops, the Priest Israel, the greatest of all grammatists, and the Abbot Mar-Adam, and said to them: As there is nobody in our nation more perspicacious than you, come, let us determine what is to be done. For, you see, our books do advise us about the Holy Church, and the Apostolic See of the Lord Pope of Rome, that he is the Father of fathers, and Chief of Pastors:—"Do follow him, and never fall back from his commands." Our Oriental forefathers themselves subjected to the anathema, those who had lapsed from the Roman Church, and those likewise who had trampled under their feet the commands of our Lord the Pope, who guards the place of St. Peter, the Foundation of the Churches, and the Head of the Apostles. Yet I see that there is something in our profession (of faith) which seems not to agree with that of the Pope, and our forefathers did not write any thing about this, but only did advise us "not to fall back from the Roman Church, nor to turn aside from the commands of our Lord the Pope, who guards the keys of the kingdom (of heaven), and excommunicated every one who ever durst go beyond these words." . . .

(After several other remarks about the Maternity of the Blessed Virgin, and about the Natures in Christ, the letter goes on thus saying:) . . .

And Mar-Gabriel, in answer to me, said, We had received this from our predecessors, that there is no division between us and the Roman Church, except about certain ceremonies, of which all provinces have their own.—And the senior Israel said: Inasmuch as I have perceived from our ancient books, there is certainly no division, save that the one cannot understand the other; yet, as regards this question of yours, here is Father Adam, who from childhood has been brought up in retirement, see if he can tell you any thing about it.—And I said to Father Adam, What dost thou say about it?—He answered: Give me three days, and I will tell you what my infirmity shall prompt me to.—And I said to him, Be it so.—And he retired to his closet, and by the third day he brought this writing [11].—It pleased me, and all that were with me; and I handed to him the letters with my (profession of) faith, with your letters and your faith; and despatched him to our countries and to our flock; writing, if any one had aught to tell, he should bring it out.

And all our Oriental children received the blessing of your faith, by (your) holy letters; and within the year he (Father Adam) came back to me, taking with him letters, by which it was stated that all those who belong to our profession were ready to submit. And we greatly rejoiced for that, seeing that the wrong opinions concerning the current rumours that our faith was at variance with yours, were all dispelled and driven away.

I entrusted my dearest son (in Christ), Father

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[11] The writing here alluded to is that given in Doc. CIII. p. 68.

Adam, Archdeacon of my Chamber, with this work; and lo I sent him, on the part of all the Orientals, to bow in adoration before the traces of your holy feet.

All that it may please your Holiness to express, and to approve, will be accepted by us in the East. And let all that you command, and send us by him, be confirmed by examples and authorities, so that we may preach it to all our neighbours, and no one may dare to gainsay the utterances of your Holiness! Of all this, let us have, we entreat you, a written answer, (that we may understand) whether your Holiness has accepted it or not.

And all that you require, all that is proper and convenient, order us freely; for our head is bowed before the command of your Domination.

Elias (Chald. Patriarch), *Epistola ad Paulum V.* (1610),
*De Conciliatione Fidei Orientalium cum S. R. Ecclesia.*
Synodalia Chaldæorum, Romæ typis impressa.

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Leva faciem tuam, ut oculi tui videant, ut possis legere quæ scripta sunt . . . cave ne scribas Delta (Δαω) super Phi (Φαω).

Sanctus Pachomius, *Epist. ad Syrum.*
(Inter opera S. Hieron., t. ii. p. 87).

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| 1444. | Ignatius, alter (sub Eugenio IV.). | D. 115. |
| 1551. | Ignatius XVII. (sub Julio III.). | D. 210. 216. |

### SYRO-ÆGYPTIORUM.

| | | |
|---|---|---|
| 1444? | Johannes, Patriarcha Alexandriæ. | Doc. 116. |

### COPTORUM.

| | | |
|---|---|---|
| 1596. | Gabriel, XCVII., Patr. Alexandriæ. | D. 151. 152. 169. 170. 212. 218. |

### SYRO-CHALDÆORUM.

| | | |
|---|---|---|
| 400? | Isaac Patriarcha Seleuciæ. | Doc. 194. |
| 430. | Dadishû. | D. 70, 163, 171, 172, 179. 185. |
| 544. | Maraba | ex Synodis Nestorianis, *ut supra*. |
| 567. | Ezechiel | |
| 588. | Jeshujab | |
| 620. | Gregorius. | D. 87. |
| 685. | Hannanishû. | D. 133. |
| 700? | Timotheus I. | D. 198. |
| 1500. | Johannes Soulaka. | D. 171. |
| 1554. | Ebed Jeshû. | D. 174. |
| 1600? | Elias Patriarcha Babyloniæ. | D. 103, 117, 118, 125, 142. 143, 153, 171, 172, 228. |
| 1693. | Joseph II. | D. 126, 127, 131, 141, 145, 146. 147, 148. 149, 150, 154, 175, 187, 188, 200, 201. 219. 220. 221. 222, 223, 224, 225. |

### SYRO-MARONITARUM.

| | | |
|---|---|---|
| 700? | Johannes Maro (qui Maronitis nomen dedit). | D. 134. 161. |

# GENERAL INDEX

AND

# GLOSSARY.

> . . . . . Albaque circum
> Lilia . . . .
>
> *Virg.*

# GENERAL INDEX AND GLOSSARY.

## A.

ABBELOOS, J. B, "De vitâ et scriptis S. Jacobi Sarugensis," quoted p. 6, etc.

ABBOT. See ADAM and ANDREW.

ABDALLA (1444), Archbishop of Edessa, who submitted, in the name of IGNATIUS, Patriarch of Antioch, to EUGENIUS IV., in the Council of Florence.

ABDELAHAD (1600?), a Chaldean priest, who subscribed to the Synodical Epistle of the "Oriental ELIAS," to PAUL V.

ABDELMESSIAS or Abdelmasih (1593?), Legate of GABRIEL, the XCVIIth Patriarch of Alexandria, to CLEMENT VIII.

ABDIEL (Milton's Angel), p. 79 n.

ABGAR, in his letter to J. C., assumes the title of *Rish athro*, p. 38 n.

ABRAM (*father of elevation*); then Abra*h*am (*father of multitude*), the great Patriarch of old, whose faith was most severely tried; after which the Messiah was promised to him. "One single letter was added—the letter of faith." See ܗ H, and the very telling parallel between Abraham and St. Peter, D. ciii.

ABULFARAGIUS, (*a friendly father*). See BAR-HEBRÆUS.

ABU-NASR, Yahia, Jbn Harir al Takriti (*John, Son of Hariri of T.*) (870?). A Syro-Jacobite Prelate, who wrote in *Garsciuni* a work called "the Confirmation," that is, a demonstration of the Articles of the Christian Law. D. xxv.

ABYSSINIA, Arabic, *Habash*, the same as ETHIOPIA. Hence the famous Queen of Sheba. See Lady Herbert's "Abyssinia and its Apostle." The jurisdiction of the See of St. Mark (ALEXANDRIA), reached even this remotest African region, p. 104. D. cli.

ADAM, or Mar-Adam, the Abbot (1560), Archdeacon of the Patriarchal Chamber of Babylon, "who from childhood was brought

up in retirement;"—deputed by the Patriarch Elias to search into the ancient Chaldean Codices about the Roman Catholic faith; afterwards sent to Paul V. DD. ciii., ccxxviii.

Adamantius (1581) an Augustinian Orientalist, whom Gregory XIII. called from Trent to Rome, where he died, while translating the Talmud.

Adiabene, a Syrian region beyond the Tigris, facing Mossul. Jeshujab was first Bishop of this place.

Æthiopia, the man of, p. 50 n.

*Æthiopian*, apparently the same as *Coptic* and *Abyssinian*. The Æthiopic Jacobites severed from the Roman Church (900), p. 81.

Afric, the home of burning Phlegeton, *Newman*. See Egypt.

"*Ages of Man*," from a *Block* in the British Museum, quoted p. 17 n.

Alexander's Era, quoted—D. cxvii., p. 81, hence:

Alexandria, in Egypt, the Patriarchal See of S. Athanasius, S. Cyrillus, and Gabriel, the XCVIIth Patriarch after S. Mark. See these names, and cf. *Juven.* VI. 85.

'Αληθία (veritas, *truth*), p. 31 n. See Truth.

Alleluia (or *Hallelujah*, Hebr. *Halelû-yah*, praise you Jehovah), a celestial ejaculation used in the Syrian as well as in the Latin Liturgy, p. 83, etc.

"And the empyrean rung with Hallelujahs."
*Milton.*

Allies, T. W., quoted pp. 31 n., 62 n., etc.

Alohoith (Deo-similis, *God-like*), p. 14.

Ambrose, St., quoted p. 25 n.

Amida (from اعمِ *Amed*, liberavit, Liberia, or a *free town?*), now *Diarbekir*, gives the name to the Turkish province of *Karamit* or Amida Nigra, a delightful plain on the banks of the Tigris. In 1616 a Synod for the union with the R. Church was there assembled.—About the famous Digression of St. James of Serug, "On the ruin of Amida," see Abbeloos, p. 97, seq.—D. cxvii. p. 81.

Amrus, Matthaei (1340), the Nestorian Historiographer. "*Natus Tirhanæ in Patriarchali Nestorianorum Provincia, claruit circa an.* 1340." Assem. B. O., t. iii. pt. 1. ch. lvii. p. 540. See Index II.

Anatolius (158), Patriarch of Constantinople, after Flavian. D. cxc.

Anbara, now *Pharez Sapor*, a city in Asia, of which Elias was Bishop. DD. xxvii., cxxix.

Andrew (1247), who brought to the Jacobite Patriarch Ignatius a letter from Pope Innocentius IV. The Patriarch calls him "a wise man, a man gifted with every virtue;" p. 110.

Andrew (1447), the Abbot of St. Anthony in Egypt, legate of the Patriarch John to Eugenius IV., in whose presence he delivered the *Oration* quoted. D. cxvi.

Angel, p. 32 n. Cf. *Risho*, the guardian angel. "Light of Angels on us shine." Newman's *Gerontius* has these beautiful lines :—

"This child of clay—to me was given
To rear and train—by sorrow and pain
. . . From earth to heaven."

Annals—*Chaldean*. D. cxcix.—For the *Eccles.* of Baronius, see Rainaldi.

*Anonymus* (Sec. XVI.) Auctor *Quæst. Theologico-Moral.* D. xxx.

Ansus, the same as Linus.

Antiochia, the Queen city of the East, now a poor village, Antakia. There was the first Patriarchal See of St. Peter ; to whom (soon after Euodius) succeeded St. Ignatius, whose venerable name, up to our time, is assumed by all the Syro-Catholic and Jacobite Patriarchs of Antiochia in their consecration. See Σωμάτιον.

'Ανώγαιον. See *Cænaculum* and *helitho*.

Apocryphal. D. cix., attributed to St. James of Serug, p. 78.

Arabic—since the Mahomedan invasion, it superseded the Syrian language. See Garshiunic, et Index *Codicum*.

Aramean, or Aramaic. *Synonym* of Syriac, p. 7 n. etc.

Archimandrite, a superior Abbot of the Syro-Greek (Melchite) Church. See *Prænotanda* p. xv, and p. 62 n.

*Architect* (*ardiclo*), the three famous Doctors of the Greek Church, SS. Gregory, Basil, and Chrysostom were thus called, p. 55.
Peter also is called "a skilful architect," p. 60.
"The *Wise Architect*, the builder of the world." D. cxvii.

Armenians—severed from the Roman Church. D. cxvi. p. 81.

*Aroma*. See *Besmono;* adding "non sunt allata ultra *Aromata* tam multa," 3 Reg. x. 10. "There came no more such abundance of *Spices* as those which the Queen of Sheba gave to King Solomon."

'Ασμα. *Cant. Cantic.*, Solomon's Song, quoted p. 82 etc.

Assemani, Joseph Simon (1768), a celebrated Syro-Maronite writer, Canon of the Vatican Chapel. His "*Bibliotheca Orientalis*," containing the most interesting Documents, Syriac and Arabic, was published in folio at Rome, 1728. As to the Documents taken from this work, see Index I.

Assyria, an Asiatic country, where St. Thaddæus was sent to preach the Gospel, p. 76 n.

Athanasius, St. (328—373), the *immortal* Patriarch of *Alexandria*.

"The royal-hearted Athanase,
With Paul's own mantle blessed."—*Newman*.

His Epistola to Pope Felix is mentioned, D. cliv.

*Athro* (regio, *a region*), pp. 38 n., 76 n. Cf. *Atrium Enon.*, Ezech. xlvii. 17. "*Atria* Domini," the Courts of the Lord, Psal. lxxxiii. 1; and Isai. lxi. 7, to which Dante alludes:—

"Dice Isaia che ciascuna (Anima santa) vestita,
Nella sua TERRA fia di doppia veste;
E la sua TERRA è questa dolce vita."
*Paradiso*, xxv.

AUGUSTIN, St., quoted p. viii:—"de Musicâ," see *Mshouhto*,—"de Magistro," see *Malphono*. "De Alterc. Eccl. et Synag." p. 73.

AULUS GELLIUS, quoted p. 22 n.

B.

BABYLON, the ancient Capital of the Chaldean empire, famous for its ruins spread around Bagdad; hence the title of Patriarch assumed by ELIAS. D. cxcix.

"Where are her gems? her spices where?
Confusion is her name."—*Lyr. Apost.*

BALAAM, the son of BEOR, a Syrian soothsayer (from Aram, the mountains of the East) who dwelt by the river of the land of the children of Ammon. His prophecy of Christ was quoted p. 137.

BALAK, the King of Moab, who hired Balaam to curse Israel, p. 138.

"With Balak's magic fires,
The Spirit spake clear, as in Israel."—*Lyr. Apost.*

Βάλσαμος. See *Besmono.*

BALUTIUS (Baluze Etienne 1630—1718). Wrote a "Miscellanea," from which are taken DD. cxxvi., clxviii., ccx.

*Banquet.* See *hlulo.*

BAR-CEPHA (*son of Stone*), Moses (890). Metropolitan of the Jacobites of *Mossul*, wrote "*De Ceremoniis Ordinat.*" DD. v., vi. "*De Sacerdotio,*" D. xii., and a Homil. "*De Dedic. Eccl.*" D. cx.

BAR-HEBRÆUS, Gregorius (al. *Abulfaragius*), (1226—1286), first Bishop of Gaba (some say Aleppo), then *Mafrian*, or Primate of the Jacobites of all the Orient;—for his time he was a renowned physician, and wrote a *Nomocanon* with a Commentary (*Maria*), *Thesaurus Mysteriorum*, and a General History, which is still consulted for what regards the Saracens, the Moguls, and the conquests of Gengis-Khan. (See the Latin translation of Pococke, Oxford, 1663).—A short life of Bar-Hebraeus, by his brother, Bar-Suma, is given by the Rev. G. Philipps, at the end of his Syriac Grammar. See Index II.

Baronius, Cardinalis. See *Rainaldi.*

Bar-Salibi (*son of the cross*), Dionysius (1171), was consecrated Bishop of Amida by the Patr. Michel, an. 1166; wrote a *Comment. in 4 Evang.*, quoted in DD. vii., xlvi., xciii.

Bar-Wahbun (*son of the gift*—Deo Donatus), Johannes (1180), wrote a treatise, "*De Exposit. Sacram.*" D. lxxiv.

Basil, Priest, Legate of Leo I. at the Council of Chalcedon. D. clxxxiv

Basilius, "the great Basil."—His *Epist.* lii. (Migne lxix.) *ad Athanasium* is quoted by the Syro-Chaldean Patriarch, Joseph II. D. clxxxvii.

*Bath* (filia, *daughter*),—see Joseph,—pp. 14 n., 24 n., etc.

Batnæ, a town not far from Edessa, "*in regione Surugensi,*" of which the famous Syrian Doctor, St. James, was made Bishop (519).—Procopius ("De Bello Persico," ii. 12) calls it: Πόλισμα βραχὺ καὶ λόγου οὐδενὸς ἄξιον, ἡμέρας δὲ ὁδοῦ Ἐδέσσης δίεχον, a small city not worth naming, one day distant from Edessa. See Abbeloos, p. 92.

Βέβαιος (firmus, *stout*), p. 21 n.

> "See the stout bows, and totters the secure."—*Isa.* lxiv.
> *Newman.*

Benattibus or Ebn-Attib (*filius aromatis*), (. . 1310), "Monachus Nestorianus." Assem. B. O., t. ii. p. 309 et seq.; quoted as a Canonist, D. cxcvii.

*Besmono* (aromata, *spices*), p. 40 n. See *Spices.*

*Birath nuhro* (domus lucis, *Palace of light*), p. 24 n.

*Blessed be His Name*—Ejaculation used in the East. D. xxx. —Another like it is "*to whom be glory,*" D. cli.

> "Abou Ben Adhem—may his tribe increase!"—*Leigh Hunt.*

Books, from which Documents were taken. See Index I.

*Boszuio* (scrutator, *a scrutinizer*), p. 79 n.

Botta Carlo. See *Linguette.*

Bozez, *the shining* Rock, p. 90.

Βρέφος, answers now to *hulo*, and now to *ialudo*, p. 17 n.

Breviarium feriale. See Diurnum Syriacum, and Index I.

Bride——"The lisping of the Bride," p. 27 n.—and "Christ's mystic Bride" (The Church), p. 23 n.

> "Nay, Bride of Heaven! thou art not all bereft,
> Though this world's prince against thy power rebels."
> *Lyr. Apost.*
>
> "O Britons now so brave and high,
> How will ye weep the day
> When Christ in judgment passes by,
> And calls the Bride away."—*Ib.*

British Museum, pp. 8, 17 n. 21 n., etc.

*Brunt of the deep*, p. 28 n. "Endure the *brunt*."—*South.*

C.

*Cadmoio* (Primitivus, *antique*), hence Cadmian letters? p. 38 n.

*Cœnaculum.* See *helitho.*

Caiphas or Caiaphas, (Syr. *Kaiopho*, gagliofo?)—no relation with Cephas, as some modern etymologists pretend—the High Priest who uttered the known prophecy of Christ, p. 138.

*Call* (*gall*), girl? hence *Caltho* (*sponsa*, the Bride), p. 23 n.

*Canon*, rule of doctrine or discipline enacted by a Council, such as the *Canons of the Apostles* mentioned, p. 127, and the *Nicæni*, pp. 26, 102, 106, 126.

Canonist, a professor of *Canon* law, one skilled in the study and practice of Ecclesiastical laws. See Benattibus, etc.

Cantù, Cesare, quoted p. 115 n.

Cardinals, "the fence of the holy Church," p. 133.

*Carmen* (ᾆσμα)—of the *Sun*, see Gabriel,—of *John Soulaka*, see Ebedjeshû; and Poesy.

Carpenter. See *Erbauer.*

*Carshiunic.* See *Garshiunic.*

Cascus (cado?) a drooping old man, p. 17 n. The Syrian *Kashisho*, not unlike the Latin *Cascus!*

"With *downcast* look both view their place of birth."

Castell, Edmund. (N. 1616, Marley, Cambridge; ob. 1685.) Quoted pp. 29 n., 40 n., 83 n., 86 n.

Catholicus (καθολικός). This ecclesiastical title was attached to the Sees of Seleucia and Ctesiphon, until it was transferred to Babylon or to Bagdad. It seems to have been used occasionally even for Patriarchs. D. lxx.; see also p. 56 n.

Celestine I. (422, 432), a Saint Pope who, after having condemned Nestorius in a Roman Council (430), sent two legates to that of *Ephese*, where the sentence against Nestorius was confirmed. D. clxxxii. He wrote also a letter to the clergy and people of *Constantinople*, p. 117.

*Ceremonies*, all provinces of the East have their own, p. 143.

Chalcedon, a town of Asia Minor, opposite to Byzantium, where the Emperor Marcian, with the four legates of Pope Leo, assisted at the Fourth Œcumenical Council (451).—The Pope, St. Martin I., according to Bar-Hebræus, was a native of this town, p. 124, D. cxcii. See Index II.

CHALDÆA, an Asiatic region, called also BABYLONIA, from its having *Babylon* for capital. Its place is now occupied by the modern Irac-Arabi, whose principal town is Bagdad. "The dark attired *Culdees*" of Campbell were probably of this ancient race.—As to the *Language*, *Liturgy*, etc., of its inhabitants, see these names.

CHALDEAN *outcast;* thus the senior Archbishop GABRIEL lowly called himself, p. 114.—"Moses was outcast, etc." *Newman.*

CHAMBER, "honoured by its Lord," *i. e.* the Cathedra of St. Peter, p. 111.—That of the Patriarchs of Babylon was somewhat like the Italian *Curia Vescovile.* DD. ciii., clxxii., et ult.

CHINA had Bishops dependent from the Patriarchal See of Seleucia; they were to send there once in six years their letters of obedience, D. cciii. See INDIA.

CHOREPISCOPUS (*χώρα*, country, and 'Επίσκοπος, *bishop*), a local or coadjutor Bishop, p. 107. See *Menna*, et D. clx.—How he differed from the *Periodeuta*. See Abbeloos, p. 99 n.

CHRIST, ΧΡΙΣΤΟΣ, Anointed. The Syriac *Mshiho* (Messiah) comes to the same meaning, p. 29 n.—EUGEN. IV. called so, D. cxl.

CHURCH. For the Syrian Church, see *Prænotanda*. For the Syro-*Maronite*, the Syro-*Chaldean*, the *Melchite*, and for the Churches of the East, see these names. As to the Roman Catholic (p. 71 et seq.), the English Historian thus expatiates, "She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in ANTIOCH, when idols were still worshipped in the temple of Mecca, and she *may* still exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's." Lord Macaulay's *Essay* on Ranke's History of the Popes.—The author of the *Lyra Apostolica* goes on telling her:

"Bide thou thy time! . .
When thrones are trembling, and earth's fat ones quail,
True seed, thou shalt prevail."

*City*—the Church is called "the *City* of soul," p. 70.

CLEMENT VIII. (1592, 1605) received the submission of GABRIEL, XCVIIth Patriarch of Alexandria, who called him "the fifth of the Holy Evangelists, the thirteenth of the Apostles of our Lord Jesus Christ, to whom be glory." D. cli., p. 104. See Index II.

CLEOPATRA, *filia fœminarum*, Dan. xi. 12., like Byron's Egeria, "a beauty of the earth," or, at most, like the Geraldine of the Earl of Surrey, "beauty of *kind*,"—p. 41 n.

Codex. See Index I., *Codicum*.

*Collectiones* novæ et veteres. See Maii.

Columns (the two) of the Church, SS. Peter and Paul, p. 96.

Concilia. See Index II. *Documentorum*, § 3.

Constantinople, the ancient Byzantium, now *Istamboul*, the capital city of the Turkish Empire, under which the Syrian nation is still groaning. It is here noticed for the letter which Pope Celestine I. wrote to the clergy and people of this city, p. 120, and for the

*Constantinopolitan* Council, mentioned D. clxxiv. p. 115.

Constitutions, *Apostolic*, pp. 77 n., 106, etc. ;—also called *Canons* of the Apostles, p. 199, and *Œcumenical Canons*. D. cxxi. See Mullooly's *St. Clement*.

Conybeare, quoted p. 113 n.

Coptic. See Patriarch Gabriel, and Æthiopian.

Cornelius à Lapide, quoted p. 90.

*Corporale*. See Gomuro.

Cross, "Where she (the Church) kneels and prays."—*Shakspeare*. The Cross over the water. D. lxxxiv.

> "Miro la *Croce*, e in sue promesse io spero."
> *Silvio Pellico.*

Cureton, the famous *Syrologue*, Canon of Westminster, quoted pp. 22 n., 50 n., 75 n., 92 n., 61 n., etc.

Cyrillus, St., Patriarch of Alexandria, (412, 444). One of his Syriac homilies (edited by the learned Dean of Canterbury) is quoted D. xlix.; see also p. 125 n.

D.

Dadishû (or Dad-Ishoo = *amicus* Jesu), 420, 463, the *Catholicus* Patriarch of Seleucia. His authority is great with the Chaldean Canonists. In their *Corpus Juris Canonici*, he is held forth as a *Second Peter*, p. 109.

Damascenus. See Elias, so called from

Damascus, the first city in Syria, where it is named *Sham*.

Dante, the great Italian poet, "*il cantor della rettitudine*."—We quoted his original words, seeing that every instructed Englishman or Englishwoman can easily find the correspondent sense in Longfellow, who gives it line by line. Quoted pp. 9, 23 n., 24,n., 69, 71, 75, 87, 95., etc.

Deborah, p. 92, a typical figure of the Church, by whom

> "Man from self is called
> Up through this thwarting outward world to Heaven."
> *Lyr. Apost.*

Δειλός. See *Dhel*.

Demetrias, the noble young lady who was touched by the sermon of St. Augustine, *de Virginitate*, p. 6.

Deposit. See *Guhlono* and παρακαταθήκη.

*Dhel* (expavit, *trepidavit*), p. 23 n.

Διάψαλμα. p. 28 n. See *Ricercata*.

Dionysius. See Bar-Salibi.

Dioscorus, at first *Apocrisiary* (ἀποκρίνειν), a kind of Nuncio; then Patriarch of Alexandria, where he succeeded St. Cyrillus (445). After having been condemned by the Œcumenical Council of *Chalcedon*, he died an exile in Gangres of Paphlagonia (an. 458), p. 110.

*Dmutho* (forma, μορφὴ), p. 124 n.

Documents. Index II.—as to the value of the acatholic, p. 108.

*Dome*, domestic, etc., p. 16 n.

Door. See *Tarho*.

Δοῦναι γνώμην. This clause, as given in p. 122 n., is not in the Syriac text, nor probably written by St. Basil, who was well aware of the χρηματισμός:—

" . . . . Hush thee, and seek,
With thoughts in *prayer* and watchful eyes,
My seasons sent for thee to speak,
And use them as they rise."

*Newman*.

Drayton, Michel (1503, 1631), quoted p. 54 n., where *batful* stands for "fertile."—"*Confluit enim aqua ad humilitatem convallis.*" —*St. Aug.*

Δυσνόητά τινα, p. 18 n., etc.

## E.

East. Milton's "gorgeous East," the *Eastern region* of Asia, p. xi. —Ignatius, Patriarch of the Jacobites, and of all the *East* p. 98.—The Church of the East, p. xii.—a disgrace to the Gentiles, p. 81.—That portion of Asia which, being under the Persian dominion, was left without a Patriarch after the Nestorian schism, p. 108.

Ebed Jeshû (or Ebêd Yeshû, *servant of Jesus*) (. . 1318), *Sobensis*, a Nestorian Metropolitan of *Soba*, held in great estimation among the Chaldees as a Canonist. See Index II.

Ebed Jeshû of Gazarta (1556. . . ) wrote a *Carmen* in praise of *John Soulaka*, his predecessor in the Patriarchate of Seleucia. See D. clxxiv.—He is the author of a "Catalogue of Chaldean Writers," published by A. Echellensis, *Romæ*, 1653.

Having submitted to the Council of Trent, he received the *pallium* from Pope Pius IV., 1562.

Edessa, "The Syrian Athens," called *Urhoi* (Ur Chaldæorum? or Cascara) in *Chronico Edesseno;* and *Raha*—an abbreviation of Callirhoe, Orrhoene, or Osroene.—After the fall of Antioch the Patriarchs retired there. See *Zapharan.*—About its famous school, see Assemani, B. O., in Prolego.

Egypt, in Hebrew *Mesraim* or *Mizraim*, a famous region of Afric, so called from a son of Cham. Gen. x. 6. There was the Patriarchal See of Alexandria, p. 104. As to the Syro-Egyptian Patriarchs, see Index II.

> "Seek not to Egypt. . ."
>
> *Lyr. Apost.*

Εἶδος, species, p. 125 n.

Εἴσθεσις (of Ephraim's Hymn to the Holy Trinity), p. 31 n.

Elias, the Prophet, whose power was imparted to St. Peter. D. iv.
—is summoned by Christ. D. seq.

——— of Anbara (. . 920?), a Nestorian Bishop, who wrote several Theological Poems, quoted in D. xxvii. etc. See Index II.

> "There were rhymesters, but in *Syriac* rhyme
> Monks in the days of old."
>
> *Newman.*

——— Damascenus (. . 956), a Nestorian Metropolitan, who wrote in Arabic a "Nomocanon," quoted in DD. cxxix., clvi.

——— the "Oriental," as he styled himself (. . 1600), Patriarch of Babylon, "to whom was entrusted the flock of the Eastern Chaldees." From Amida he sent to Paul V. a Synodical Epistle, wherein he subscribed himself "+ *Humilis Elias per gratiam Dei serviens sedi S. Thaddæi.*" Index II.

——— (. . 1600?), a Chaldean Suffragan-Bishop. D. cxvii.

*Emar hobo* (aries ferus, *wild ram*), p. 18 n.
"From the sheepcot sternly cast."

*Emrai* (agni, *lambs*), *ib.*—"These welcomed to the fold."—*Newman.*

*Emruso* (agnellus, Milton's *weanel*), p. 20 n., *Ovicula*, D. lxvi.

Ἐνδόμησις, superstruction: from ἐν and δομέω, to build upon, "das darin od. hinein Gebaute," Apoc. xxi. 18. Page 16 n.

England—"The pale-cliff'd Albion," p. 76 n., alluded to p. 86 n.

> "Tyre of the West. . . .
> He who scann'd Sodom for His righteous men,
> Still spares thee for thy ten."
>
> *Lyr. Apost.*

Ephesus, the famous town of Asia Minor, whereat St. Paul "fought with beasts," withstanding the outcry of wild idolaters.—There was held the Third Œcumenical Council (an. 431), quoted p. 117.—it fell to John, p. 76 n.

*Ephoded* (Ephodo cinxit, *girt with Ephod*), p. 114 n.

EPHRAIM, the son of the Patriarch Joseph, the presumed "Root of the B. V." See Dr. Laing's recent work, alluded to p. 6.

——— or Ephrem (379). One of the greatest pillars of the Syrian Church, of whom it is said, ἐβούλετο οὐ δοκεῖν, ἀλλ' εἶναι χρηστός. Greg. Nyssen.—'Επιχαιραγαθία (delectatio in studiis honestis) was his great characteristic. Quoted pp. 48, 60 n., 62 n., etc. See Index II.

'Επίτροπος, a steward, or *deputy governor*, a person entrusted to act in another's name. "The aged Simon" was established a general 'Επίτροπος of the Church of Christ. D. lxxvii.

*Erbauer* (faber murarius, a *builder*) οἰκοδόμος or τέκτων? p. 38 n.

ESSE-tantum novit Deus. *S. Hier.*, quoted p. 7. 'Ο "ΩΝ τοῦ ἀϊδίον δηλωτικόν ἐστι. Theodoret. See Rosmini's "*Teosofia.*"

ETERNITY, alluded to p. 7.—"As at an ever-widening interval. . . I hear no more the busy beat of TIME." *Gerontius' soul.* —He who could ever con the duration of that humble growth, which is called a *Lichen* (see Λείχην), he alone might be able to scan the meaning of the *perpetual* bowing and *sempiternal* kneeling of the "Oriental ELIAS." D. clxxii.

"*Quia revelasti ea parvulis!*"

EUGENIUS IV. (1431, 1447), the Pope who received the Legates of JOHN, Patriarch of Alexandria, and the Jacobite Patriarch IGNATIUS *alter*.—See these names.

EUSEBIUS of Cæsarea, Hist. Eccl., quoted p. xii.

EUTYCHIUS ( . . 451) a Monk of Constantinople, who sadly spread over Syria his *Monophysite* heresy, by which he held that the divine and human natures of Christ, after their union, became so blended together as to constitute but *one nature*, (μόνος φύσις). He was condemned (an. 448), p. 132, etc.

EVANGELIST, the fifth,—pp. 104, 111.

'Εξουσία (libera potestas, *full power*), p. 13 n.

*Excommunication*, p. 123 seq.

"And thunder-stricken chiefs return
To tell their Lord how dire the Church's lightnings burn."

*Lyr. Apost*

EZECHIEL (567), a Nestorian Patriarch of Seleucia,—convened Synod, quoted D. clviii. etc. See Index II.

## F.

FAITH. See *Haimonoutho,* and *Glaube.*

> "Das eigentliche, einzige und tiefste Thema der Welt- und Menschengeschichte, dem alle übrigen untergeordnet sind, bleibt der Conflict des Unglaubens und *Glaubens.*"
>
> *Goethe.*

> "These are the fig-tree signs,
> Rough deeds must be,
> Trials and crimes."—*Newman.*

> "FAITH will fill up God's WORD not poorly just,
> To the bare letter, heedless of its force,
> But walking by its LIGHT amid earth's SUN and dust."
>
> *Ib.*

FARRAR. "Origin of Language," quoted p. 7.

*Fede.* See *Haimonoutho.*

> "Once pattern chief
> Of FAITH, my Country, now grosshearted grown."
>
> *Newman.*

FELIX, St. (269, 274), Pope, who suffered under Aurelian. A letter of St. Athanasius to him is quoted D. cliv. p. 105.

*Feria auri*—The sixth after Whitsuntide, why so called, p. 37 n.

FISH, p. 78 n. See *Nun.*

FLAVIAN (447, 449), Patriarch of Constantinople, deposed in the Pseudo-Council of Ephese (*Latrocinium Ephesinum*) and persecuted to death by DIOSCORUS. DD. clxxxiv., cxc., etc.

*Flint* (vlintstein, M.L.G.), allied to πλίνθος, a quartzose, very hard stone; whence the flint-glass.—Peter compared to it. D. xli. etc.

> "Thy SOUL became as purest glass," etc.

*Fountain* of Truth. D. ccxvi.—Cf. p. xii.

> "I drank from the eternal Fount of Truth."
>
> *Gerontius' Angel.*

*Framework*—"The solid framework of created things." *Ib.* See *Dome.*

*Furnace,* Pope JULIUS III. compared to it. D. ccx.

*Future,* the Syriac aims at it, p. 7. With God *time* is all nigh. *Quod fuit jam est, et quæ* futura *sunt jam fuerunt.* Eccl. iii. 15. All *futurities* are naked before the all-seeing Eye.

> "Dim future! shall we need—
> A prophet for Truth's Creed?"
>
> *Lyr. Apost.*

## G.

Gabriel (1596), a Coptic Patriarch of Alexandria; the 97th successor of the Evangelist St. Mark. Through his legates, *Joseph* and *Abdelmasih*, he sent a letter to Clement VIII., D. cli.

——— "the senior" (1616), Archbishop of Chaldea, wrote the famous *Carmen* of the *Sun*, in honour of Paul V., during the Synod of *Amida*. D. clxxiii.

*Gabro* (ἀνὴρ, vir, *a man*), p. 17 n., he who has reached

> "The prime of manhood, daring, bold, and venturous."
>
> *Shakspeare.*

—As to "the Man of many woes," we feel deeply the following:

> "O man, strange composite of heaven and earth!
> Who never art so near to crime and shame,
> As when thou hast achieved some deed of name!"
>
> *Gerontius.*

Garshiunic or Carshiunic—Syriac *characters* applied to the Arabic language, since it became the spoken language of the country. As to the Documents of this kind, see Index I.

*Gauo* (regio, *country*), p. 95 n. Cf. *Athro*, and *Amergau*.

Gazarta (Syriac, *Gzarto*, the Islands), the same as *Giazira* and Γαζαρῆνοι, inhabitants of the land which is amid the rivers Tigris and Euphrates; Mesopotamia. A Bishop bearing this title was Ebed Jeshû.

Gazza. Treasure. The Nestorian Prayer-Book, or breviary for all the year. It contains special offices of Greek Doctors, etc. DD. lxix., ci., etc.

*Gbal* (plasmavit, *he framed*), p. 39 n.

Genezareth, p. 78 n.

Geologists, recorded, p. 21 n. We have here and there preferred the *popular* to their scientific terms, such as flint for pure *quartz*, etc. In return we offer to them these lines of the great Master of the Italian language. It is the best thing we ever read on the subject.—Cf. *Athro*.

TERRA.

> "Nuvola fosti già vuota e leggiera
> Che al passar dello Spirito fervea;
> E cento volte, come calda cera
> T' ebbe rifusa l'immortale idea."
>
> *N. Tommaseo.*

George (755, 790?), a Jacobite Patriarch of Antiochia. Index II.

George of Arbela (945), a Nestorian Metropolitan of Mossul.

**Γέρων**, gen. *γέροντος* (whence the famous *Gerontius*, whose *Dream* touches so deep the English ears and hearts), a very old man. *Silicernium, γέαν ὕρων.* p. 17 n.

> "'Tis death...'tis he!
> Rouse thee, my fainting soul, and play the man."
> *Newman.*

*Gmiro* (perfectus, *consummate*), p. 15 n.

*Gnuno* (*παστός, the Bride-chamber*), p. 23 n.

God. Deus—cui omnia *vivunt*—Quem nosse *vivere.*—*Missal.*

> "Framer of the earth and sky,
> Ruler of the day and night,
> God in His love makes times and ways His own."—*Newman.*

> "I entrusted
> To its God my little tree."
> *S. B. Gould.*

*Gomuro* (perfector—et *corporale*), p. 15 n.

Gospel.—Clement VIII. was so called by the Coptic Patriarch of Alexandria. D. clxx. p. 112.

Greek, see *Melchites.*—Doctors "born of the Spirit's fiery shower." See *Architect.*

Gregory, St., Doctor of the Greek Church, quoted p. 55 n. as the

> "Bright Angel of the East."
> "Peace-loving man, of humble heart and true!"
> *Lyr. Apost.*

——— (620), a Nestorian, proclaimed Patriarch of Seleucia by order of the Persian Queen Sirina. Wrote a letter to the suffragan bishop, Menna, which is quoted D. lxxxvii.

——— See also Bar-Hebræus.

*Guhlono* (depositum, *pledge*), p. 61 n.

## H.

ܗ (H), (*litera initialis* Syriaci *verbi, Haimonoutho.*)

*Habel* (corrupit, *defiled*, or *demolished*), p. 23 n.

*Hackim* (prudens, *cautious*), p. 38 n.—Philips, "gentlest wisdom."

*Haimonoutho*,—"La fede che fa conte l'anime a Dio," p. 69 n. —From ܐܡܢ *eman*, credidit,—the ܗ is the characteristic, of the Aphel conjugation, where Olef is changed into Yud —hence Amen! Ἔρχου, Κύριε Ἰησοῦ!

Hannanishû, John (685), a Nestorian Patriarch of Seleucia. Called St. Peter, "the Chief of the Twelve," and *Risho.* D. cxxxiii.

*Heathenism.* See Balaam and Zardousht.

> "As tho', when faith is keen, He cannot make
> Bread of the very stones, or thirst
> With ashes slake," *Lyr. Apost.*

*Heimath*, the German for *home.*—A word of unfathomable meaning, like *Saudade.*

*Helitho*, (cœnaculum, *upper room*), p. 75 n.

Heraclius (575, 641), the famous Emperor who vanquished Chosroes, and gave occasion to the feast of the "Exaltation of the Cross;" unfortunately he fell into the heresy of the Monothelites, publishing (an. 639) his edict., called the *Ecthese*, or Exposition of the Faith, which was condemned by John IV. in a Roman Council, and afterwards by Martin I., as it appears from the D. cxcii.

*Herbai* (arietes, *rams*), p. 18 n.—Cf. *Emar.*

Herodotus, quoted p. 76 n.

*Hlaimo* (adolescens, *a child*—Palgrave's "rosebud,") p. 17 n.

> "As the soft handling of the mother steals into the child,
> Till it becomes the gentleness it feels."

*Hlûlo* (convivium, *a banquet*), p. 39 n.

Home—("Ten thousand shrines, all one,") p. 40 n.

> "The night is dark, and I am far from home."
> *Lyr. Apost.*

Homer, quoted pp. 35 n., 38 n., etc.

Hormisdas, St., (514, 523), "Patriarch of the whole world," quoted p. 62 n.

*Ilthar* (superbiit, *he was proud*), p. 39 n.

> "We must not shrink, as cravens from the blame
> Of *pride*, in common eyes, or purpose deep,
> But with pure thoughts, look up to God and keep.
> Our secret in our heart."—*Newman's Pusillanimity.*

*Hulo* (ἔμβρυον, *whight*), "*imperfectum*"—

> "As though it was not yet a substance."

(or βρέφος, a *babe*). See *Hlaimo.*

> "He lay a grovelling *babe* upon the ground,
> Polluted in the blood of his first sire."—*Gerontius.*

*Humble* of heart—nothing can ever injure him. D. xliii.

> "I have been honour'd and obey'd,
> I have met scorn and slight;
> And my heart loves earth's sober shade,
> More than her laughing light."—*Newman.*

Huré, "*Dictionnaire de Philolog. Sacrée,*" quoted p. 93 n.

Hymnologium; a Liturgical book, which contains the Syriac hymns for all the year.—D. xxii. See Ephrem and *Sunkeertun.*

> "So may He plentifully shower,
> On all who *hymn* His love and power."—*Newman.*

*Hzoio* (visum, *sight*), a substantial image, p. 125 n.

The typical likeness of God is *Zalmo* :—

> "Thy beauteous IMAGE (*zalmok shaphiro*) is spread everywhere;
> Bid, and all will spring up at thy command."
> *St. Alexander, Bishop of Alexandria.*

—See the Syriac text, *apud* Migne.

## I. J.

*Ialudo* (recenter *natus*, a *baby*), p. 17 n. See *Hulo* and *Hlaimo.*

> "A child of S. Philip, my master and guide,
> I will live as he lived, and will die as he died."
> *Newman.*

James, St., of Serug, *alias* Mar-Jacoub [452, 521), the great Syrian Doctor, whom his disciple and biographer, Mar-Georgius, calls (*iamo d'shubho*) a "Sea of glory," "one of the earliest and finest of Syrian writers," Wright's Pref. to Cureton's *A. Syriac D.*). When only three years old, he made his first Communion; at twenty-two he preached his famous sermon on "the chariot of Ezechiel;" he wrote several Liturgical works, and numbers of *Mimre dmushhotho* (Metrical Homilies), two of which (that on *Habib*, and that on *Shamuna* and *Guria*) were given as specimens in Cureton's *A. Syriac D.* For a full account of his life and works see *Acta Sanctorum*, t. xii. Octob., in which the *new* Bollandist, J. Matagne, richly made up for the deficiency of the *old*. See also J. B. Abbeloos' "Dissert. Hist. Theol.," Louvain et Bonne, 1867. Index II.

Jeremias, the peaceful Prophet, quoted p. 175.

Jerome, St., quoted pp. 7. 144, etc.

Ieshuiabo (588), (*Jesus' gift*), a Nestorian Patriarch of Seleucia, who was first Bishop of *Adiabene.* See Index II.

JESUS. "I bow at JESUS' NAME!"—

> "JESU, *tibi sit gloria!*"
> *The Breviary.*

> "Il NOME di Colui che in terra adsusse
> La VERITÀ che tanto ci sublima."
> *Dante.*

IGNATIUS, St. M., (100?). This illustrious disciple of the Apostle St. JOHN is in great veneration amongst the Syrian nation; he was "the occupant of the great Mother See of the East," ANTIOCHIA, which he called, for humility's sake, *Σωμάτιον, a little body*—Epist. ad. Smyrn. § 11.—See Allies' "Formation of Christendom," p. 313. A portion of his Letter to the Romans is reported in D. cxx.

——— (1247), a Jacobite Patriarch, who wrote an *Epistola* to INNOCENT IV. See Index II.

——— *alter* (1441), another Jacobite Patriarch, whose legate, ABDALLA, Archbishop of *Edessa*, at the Council of Florence, submitted to EUGENIUS IV. See Index II.

——— XVIIIth Patriarch of Antiochia, he wrote (1551) to JULIUS III. an *Epistola*, quoted in DD. ccx., ccxvi.

INDIA, a vast region of Asia, so called from the river INDUS or SIND. It fell to the Apostle THOMAS, p. 76 n. Like CHINA, it had Bishops dependent upon the Patriarchal See of SELEUCIA, p. 129.

INNOCENT IV. (1248, 1254), the Pope who received letters of submission from RABAN ARA and IGNATIUS, who called him "the common father after the heavenly Father." DD. clx., vii.

INTELLIGENCE, *νοῦς*, proceeding from the head. See *Mhaunoith*, D. vi.

JOHN, St., the beloved Apostle. His *virgin* state is compared with that of the *married* SIMON, D. xlvii.

> "I have no sway amid the crowd, no art
> In speech, *no plea in council* or in mart."
>
> *St. Gregory Naz.; Newman's Trans.*

—— St., Chrysostom; quoted pp. 25 n., 55 n., etc.

—— *Maron* and *Bar-Wahbun*. See these names.

—— (1252), a Jacobite Bishop of Mardins, afterwards Patriarch of Antioch, wrote a Treatise, *De Chrismate*, quoted D. cxi.

—— (1441), a Patriarch of Alexandria who sent *Andrew*, Ab. of St. Antony, to EUGENIUS IV., with full power to reunite the Æthiopian with the Roman Church, quoted D. cxvi.

JONAH, the Prophet who "feared and fled from God," p. 48 n.

JOSEPH, the *chaste* old Patriarch, alluded to p. 22 n. See *Bath*.—Though the passage of Gen. xlix. 22, may fairly be understood as a Syriasm or Hebraism, for *branches* (the *daughters* of a tree), we would rather adhere to the literal interpretation of the *Vulgate*, so delicately expressed by the Poet, than whom we know no more elegant and solid English writer.

> "O purest symbol of the Eternal Son!
> Who dwelt in thee, as in some sacred shrine
> To draw hearts after thee, and make them thine."

JOSEPH, the *spouse* of the Blessed Virgin, p. 23 n.

> "As man and wife, being two, are *one* in love."
> *Shakspeare.*

JOSEPH, (1600 ?), Legate of GABRIEL, Patr. of Alexandria. D. clxx.

JOSEPH, II. (b. 1660 ?), Bishop of *Amida*, afterwards Chald. Patriarch. He wrote the "Bright Mirror," *Speculum tersum*, often quoted in the DD., Index II.

*Iota*, the great change it may cause in a translation, p. 24 n.

> "I argue not
> Against Heaven's hand or will; nor bate one *jot*
> Of heart or hope; but still bear up and steer
> Right onwards."
> *Milton.*

ISAAK (400 ?), Nestorian Patriarch, who convened a Synod of 40 Bishops in Seleucia; the Nestorian Canonists attribute to him the Canon quoted D. cxciv., p. 126.

ISRAEL (1600 ?), a Syro-Chaldean Priest, "the greatest of all grammatists," particularly desired by the Patriarch ELIAS to inquire about the truth of the Catholic faith. D. ult.

JUDGE of the old Israel compared with the JUDGE of the *new* (the Pope), "though he may be defective in his actions, he cannot err in matters of faith." D. ccxxii.

JULIUS I. (337, 352) was "Bishop of Rome" during the Council of Sardica, whither he sent his legates. D. clxxxi.

JULIUS III. (1550, 1555), during his Pontificate the Chaldean Patriarch *Soulaka* made his submission, and MOSES of Mardin went to him as legate of the Jacobite Patr. IGNATIUS XVIIIth, who called him "the fifth Evangelist." "Garland of regenerate children," etc. D. clxviii.

JUVENAL, quoted p. 40 n., etc.

## K.

*Kadisho* (beatus, *sainted*), p. 35 n. "That heavenly shrine that rests where *souls elect* abide." D. clvii. Cf. Γέρων.

*Kadmoio* (primus, the *first*, etc.), p. 37 n.

Καθόλικος. See Catholicus.

*Kashisho.* See γέρων, et *Cascus.*

KIPHO, the Syriac for the Hebrew CEPHAS, and Greek ΠΕΤΡΟΣ, pp. 25 n; 32; 85 n., et passim,—a single *stone*, p. 19.

> "The living *stones* are moulded
> To a glowing shrine, all one!"
> *Lyr. Apost.*

**Κοίρανος.** (Verw. mit. κύρος, und τύραννος.) See *Truno.*

**Κοιτὼν** (cubile, *chamber*), pp. 18. 23.

**Κοράσιον,** (*damsel*). See *Talitha.*

*Korouzoutho* (prædicatio, PREDICATION), p. 48 n.

> "Brothers! spare reasoning,—men have settled long
> That *ye* are out of date, and *they* are wise;
> Use their own weapons, let your *words* be strong,
> Your *cry* be loud, till each seared boaster flies;
> Thus the APOSTLES tamed the pagan breast,
> They *argued* not, but *preach'd*, and conscience did the rest."
> *Newman.*

*Kushtho* (veritas, *truth*), it has no plural, p. 31 n.

> "All gifts below,
> Save TRUTH, but grow
> Towards an end."
> *Newman.*

**Κρατίστος**—as a title of dignity, see *Nasziho.*

## L.

LADY (the Blessed—*Sedes Sapientiæ.*). See MARY.

> "I looked on that Lady, and out from her eyes
> Came the deep glowing blue of Italy's skies."

LAETA, the Roman lady to whom St. JEROME wrote about the education of her daughter, saying: "*pro gemmis et sericis Divinos Codices amet.*" Epist. 107. See PAULA.

LAMP—the CHURCH of Peter is the bright *Lamp*, from which all other lamps are lit up, p. 80, D. cxv.

> "So we her flame must trim
> Around His soul-converting Sign,
> And leave the rest to Him."
> *Newman.*

LANGUAGE—the Syrian (*Aramean* or *Aramaic*), like the Chaldean, a mere dialect was probably spoken by our Blessed Lord on this earth. See *Preface* and the *Plea.*

—Gift of *Tongues.* D. civ.

> "Lord! has our dearth of *faith* and prayer
> Lost us this power once given?
> Or is it sent at seasons rare,
> And then flits back to heaven?"
> *Newman.*

*Latin*—the wisdom of the Latins, constantly trained in theological studies, p. 80, D. cxvi.—Ῥωμαιστί, the Greek for *Latin*, p. 72.

Leaven. See *Oil.*

Legate—a representative or commissioner of the Pope—occasionally of the Oriental Patriarchs.—See the instruction which the Coptic Patriarch Gabriel gives to his *Legates,* D. clxx.

*Λείχην.* This never-dying overgrowth, is the nearest symbol of Eternity; yet—

> "All growth has bound,
> When greatest found
> It hastes to die."
>
> *Newman.*

Leo, St., (the Great), (440), during his Pontificate the *Eutychian* heresy was condemned in the Œcum. Council of Chalcedon, where he sent his Legates, the two Bishops Paschasinus and Lucentius, with the two Priests Basil and Senator. See these names, besides the DD. clxxviii., cxc.

Libanus (Lebanon), a famous chain of Mountains in Syria, between Tripoli and Damascus, especially renowned for its evergreen Cedars (*Larix Cedrus*) :—The white Cedar of Lebanon (*Cupressus Thyoides*).—It is very scantily peopled with about forty much scattered villages. There the so-called Libanensis Synod (1736), presided over by the Apostolic Ablegate, Joseph Simon Assemani, was convened, an. 1736. See D. ccxxvi.

*Life*—Christ is The Life.

> Υἱὲ Θεοῦ, Ζωὴν ὁ διδούς.
>
> "Son of our God, Giver of *life,* alone."
> *St. Basil's Hymn* (sec. i.).
>
> *Lyr. Apost.*

Light, Light on the candlestick.—Julius III., D. ccvii.
The Church is always in the light, p. 22 n.

> "God is my Light, whom need I fear!"
>
> "Lead, kindly *Light,* amid the encircling gloom,
> Lead thou me on."
>
> *Newman.*

"*Linguette* povere d'Europa," compared with the manliness of the Oriental Languages, p. 7 n.

Linus (alias Ansus), the immediate successor of St. Peter, p. 91.

Liturgy, λειτουργία, the established form for public worship.—Besides the *Syriac,* p. 77 n., there is the Syro-*Chaldean,* the Syro-*Maronite,* etc.: see these words, and *Gaza, Menæum,*

*Thesaurus precum*, etc. About the Liturgy of St. JAMES of Serug, see Renaudaut, "*Liturgies Orientales*," tom. ii.

LORD'S PRAYER—the original Syriac compared with the English translation, p. 7.—with the Chinese., *ib.* n.

*Luca*, a town in Italy, where the MS. Codex of the FF. of the Congreg. of the Mother of God (quoted from *Balutii* "Miscellanea" tom. iii.,) was printed (1762). See D. clxviii.

LUCENTIUS (450?), Bishop of Ascoli, Legate of St. LEO to the Council of *Chalcedon*.

LUCIUS, the "Light-Bringer,"—as the noble Marquis of Bute lately styled his namesake, the *Enlightener of Morganwg*, to whom is attributed the bloodless conversion of this kingdom, and the establishment of the See of Landaff.—The *Epistola* of this Pope, to the Bishops of Phrygia and Spain is quoted, D. cxxvi.

## M.

*Mack* (dejectus est, "*floored*," *struck down*), p. 54 n.

MAFRIANUS (*Syr.* Maphriono), an ecclesiastical title applied to Syro-Jacobite Bishops, second only to that of Patriarch. The famous writer BAR-HEBRÆUS was Mafrian for twenty years, p. 56 n.—See Assem., B. O., t. ii. p. 215.

MAII, *the Cardinal*, who published "*Scriptorum Veterum Collectiones*." For the *Collectiones* "*novæ*," see Index I., *Librorum*.

*Makiko* (humilis, *humble, meek*), p. 54 n.

> "Hid are the saints of God," etc.
>
> *Newman.*

*Malphono* (magister, a *teacher*), p. 44 n.

MAN. See *Gabro*.

> "Son of immortal seed, high destined MAN!
> Know thy dread gift,—a creature, yet a cause:
> Each MIND is its own centre, and it draws
> Home to itself, and moulds in its *thought's* span
> All outward things, the vassals of its WILL,
> Aided by HEAVEN, by *earth* unthwarted still."
>
> *Newman.*

MANSI, quoted p. 62 n.

MANZONI, *Inni sacri*, the flower of Italian poetry, pp. xi., 29 n., 71, etc.

MAR (Dominus, *Lord*), like the French *Monsieur*, the English *Sir*, and the German *Herr* (so-and-so), is, in Syriac, a title given to every distinguished person, as Mar-Ephrem, Mar-Jacoub, etc., p. 83 n.

MAR-JACOUB, of Edessa, namesake of St. JAMES of Serug, wrote the first Syriac Grammar (706), and did much to restore to its pristine purity the Syriac language.

MARABA (541), a Nestorian Patriarch, quoted D. ccxv.

MARAS (451), the first Bishop of *Amida*, who assisted at the fifth Œcum. Council of *Chalcedon*.

MARCIANUS (391, 457), the Emperor—Addressed the Bishops assembled at the Council of Constantinople, p. 110.

MARDIN, an Episcopal town in Mesopotamia, not far from Diarbek. —There was a MOSES of Mardin, and a JOHN, Bishop of the same town. It is still the resort-place of the Jacobite Patriarchs, who have their residence in ZAFARAN.

MARK, St., the Evangelist. See p. 104.

*Married*—the *married* Peter preferred to the *Virgin* John. D. xlvii.

> "The married many thus might plead, I wean . . .
> Take love away, and life would be defaced,
> A ghastly vision on a howling waste!"
>
> *Newman.*

MARO, or Maron, John (700?), the first Patriarch of the Maronites, to whom he gave his name. He wrote a Treatise *De Sacerdotio*, quoted in DD. cxxxiv., clxi.

MARONITES, so called from John Maron, of the sixth century, charged, though erroneously, with the heresy of the Monothelites.—They have still nine Bishoprics in Alep, Damascus, Beiruth, Seyde, Heliopolis, Potrin Djebail, Eden, Tripoli, and Cypres—A. Laurent, "*Relat. Hist. des Affaires de Syrie*," 1846.—Their Patriarchs in their consecration take constantly the name of *Peter*. DD. cxxxiv., clxi.

MARTIN I., St., (649, 655), a Pope, native of Todi, or according to Bar-Hebræus, of Chalcedon, D. cxcii. In the Council of Lateran, he condemned the heresy of the Monothelites, the *Ecthese* of the Emperor HERACLIUS and the *Type* of CONSTANT, which was the cause of his exile and death in the *Tauric Chersonese*.

MARY, our Blessed Lady, mentioned pp. 23 n., 29 n., 133, etc.

> "*Ave Maria!*
> Thou, whose name
> All but adoring love may claim!"

> *Causa nostræ Lætitiæ.*

> "O Mary, mother blest,
> Sweetest of earth's consolers, at thy name
> The captive chains fall off, the voice of blame
> Is still, the moan of grief, the cry of shame,
> Are hush'd upon thy breast!"—*Oxenham.*

MATTHÆI (*filius*). See AMRUS.

*Mcar* (desponsavit), hence, *mchiro*, desponsata—said of the B. V. *espoused* to St. JOSEPH, p. 23 n.

*Mdinath malke* (urbs regalis), Rome, p. 79 n.

*Mdinath Kudsho* (urbs sancta), "The Holy Jerusalem," ib.

*Meek.* See *Makiko.*

"The gospel creed, a sword of strife,
*Meek* hands alone may rear."
*Newman.*

MELCHITES (royalists or imperialists), a contemptive appellation used by the Eutychian Jacobites (Zangale, *Monacus*, Sec. VI. and Dioscorus) to designate those who maintained the decisions of the Council of *Chalcedone;* deeming they wished by it to please the *imperial* party. See Allies.—About the Greek-Melchites, as a branch of the Syrian Church, see p. xv.

MENNA (620?), *Chorepiscopus*, a Suffragan Bishop, to whom the Nestorian Patriarch Gregory addressed a letter, D. lxxxvii.

MENŒUM (*μηνιαῖος*, menstruus), a *monthly* portion of the *Syriac Liturgy.* See Index I.

*Messiah*, The CHRIST, our Lord JESUS, p. 29 n.—"Christus vincit, Christus regnat. . . Qui regna dat cœlestia." Cf. *Talitha.*

*Mhadrono* (sub-magister, *under teacher*), p. 44 n.

*Mhaimanto* (fidem habens, *a believer*), p. 79 n.

"Once pattern chief
Of FAITH, my Country, now gross-hearted grown."
*Newman.*

*Mhaunoith* (intelligenter, *wisely*), p. 125 n.

"So works the ALL-WISE! our services dividing
Not as we ask:
For the world's profit, by our gifts deciding
Our duty-task.
See in king's courts loth Jeremiahs plead;
And slow-tongued Moses rule by eloquence of deed!"
*Newman.*

MICHAELIS, quoted p. 23 n.

MIGNE, Abbé, quoted, pp. 10, 53 n., 122 n., 125 n., 144 n.

MILTON, John (1608, 1674), quoted pp. 5, 35 n., 79 n.

*Mishtutho* (nuptiæ, *a marriage-feast*), p. 39 n. Cf. *Συμπόσια.*

Μόχλος. See *Muclo.*

*Monau shroro* (quid est veritas, *what is the truth?*), p. 21 n.

*Morauotho* (dominantes, *masters*), p. 83 n.

*Moronoith* (domino-similis, *lord-like*), p. 57 n.

ΜΟΡΦΗ (figura, *form*), applied to Christ, p. 124 n. See *Hzoio.*

"This gandy world grows pale before
The beauty *of thy* FACE."

---

"Haunting gloom and flitting shades,
Ghastly *shapes*, away!"
*The Breviary, Fer.* VI., *ad Laudes.*

MOSES, the old "Ruler of Israel, skilled in all the learning of the Egyptians," whose eye at six score "had not become dim, neither had his natural force abated."—A figure of PETER, p. 47. seq.—From him the Ruler of the New Israel (the Pope) is called *a second* MOSES, p. 128. etc.

"Moses, the patriot fierce, became
The meekest man on earth."—*Lyr. Apost.*

——— of Mardin (1555), a Legate of IGNATIUS XVIIth Jacobite Patriarch, to the Council of Florence, under JULIUS III., DD. ccxi., ccxvii.—"*Masii præceptor in Syriacis litteris.*"—Assemani.

——— of Mossul, the same as BAR-CEPHA.

MOSSUL, a town in Mesopotamia, on the left bank of the Tigris, opposite to old NINEVEH.

*Mother*, "the CHURCH of Rome, *Mother* of all Churches," p. 81.

"List, Christian warrior! thou, whose soul is fain
To rid thy MOTHER of her present chain;—
Christ will avenge His BRIDE, yea, even now
Begins the work, and thou
Shall spend in it thy strength, but, ere He save,
Thy lot shall be the grave."
*Newman.*

*Mshabahto* (gloriosus, *glorious*), a noble title for the Church of Christ, p. 28 n.

*Mshah* (unxit, *anointed*), the Hebrew root of *Messiah.*—The Syriac root *Mashah* (mensuravit, *measured*), applies to *Mshuhto*, MUSIC, a *measured* composition, "A silver sound," p. 34 n.

". . . Such musick
Before was never made
But when of old the *sons of morning* sung."—*Milton.*

*Msharro* (durus, *hardened, solid*), p. 85 n.

MUCAFFA Severus (978) wrote a History of the Synod of *Chalcedon.* See Index II.

*Muclo* (vectis, *a lever*), p. 29 n.—*Muclo dshiul.* See *Brunt.*

MUSIC, μουσική (sc. τέχνη), *Musica*, a melodious harmony. See St. AUGUSTINE, and *Mshah.*

> "*Music's* ethereal fire was given,
> Not to dissolve our clay,
> But draw Promethean beams from heaven
> And purge the dross away."
>
> *Newman.*

MYSTERY—of the Incarnation p. 121.—"Of the world above:"

> "This *mystery of Life*, where good and ill together blend,
> Wage an undying strife;
> For rivers twain are gushing still, and pour a mingled flood;
> Good in the very depth of ill, ill in the heart of good."
>
> *Newman.*

## N.

*Name*—"The NAME of the Most High." See JESUS.
of Peter—"a new name, which the mouth of the Lord shall name."
D. xxvi., p. 113 n.—κληθήσεται ὄνομα καίνον, Isa. lxv. 15.

*Nasziho* (illustris, *Esquire?*), like κράτιστος, used as a title of dignity, p. 76 n.

NEBEL (*Psaltery*), p. 34 n. "Awake, psaltery and harp." Ps. lvi. 9.

*Necavit*, *slain*—from *nekio*, a sacrificial sheep, p. 50.

NESTORIUS, a famous heresiarch of the fifth century (428); Patriarch of Constantinople. See DD. xvi., clxxvi., etc. Hence,

*Nestorians*, Syro-Chaldeans, "Oriental Christians," who, with the assistance of the Kings of Persia, founded the school of *Edessa*, afterwards transferred to Nisibe. They were occasionally united with Rome under INNOCENT IV., JULIUS III., and PAUL V., yet they soon fell into their old groove.

*Ngar* (dolavit, *pared off*), hence *nagoro*, τέκτων, faber lignarius, p. 38 n.

NICÆA, a town of Bithynia, famous for its Œcumenical Council (325), presided over, in the name of SYLVESTER, by the Bishop OSIUS. See Canones Nicæni *Arabici*, pp. 106, 132.

NINEVEH (dwelling of Ninus?), the famous town built by Asher (Gen. x. 11), on the left bank of the Tigris, opposite to Mossul. The "remains" of this once "exceedingly great city" are still wondered at in the British Museum.—A "Sign" to the men of Nineveh, JONAH had converted them by his predication; yet its heavy "burden" was soon given out by NAHUM, after whom "she is empty, and void, and

waste."—According to our Lord's promise, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it." See page iv.

> "When the rich town, that long
>   Has lain its huts among,
>   Uprears its pageants vast,
>   And vaunts—it shall not last!
> Bright tints that shine, are but a sign
>   Of summer past."
>
> *Newman.*

NITRIAN MSS., quoted p. 7.

*Nkauoth* (oves, *sheep* or *ewes*), p. 18 n. See *Necavit.*

NONNUS Panopolitanus (Sec. V.) wrote a *Paraphrasis* of the Gospel of St. JOHN, quoted pp. 35 n., 50.

Νύμφη. See *Call*—and CLEOPATRA—most delicately hinted:

> "Vail your regard,
> Upon a wrong'd, I'd fain have said, a *maid*."
>
> *Shakspeare.*

But sadly marred in the following:—

> "The *nympho*lepsy of some fond despair."—*Byron.*

Νυμφῶν (thalamus, *bridal chamber*), *υἱοὶ τοῦ νυμφῶνος*, *filii thalami*, the companions of the Bridegroom, the friends of JESUS.

*Nun* (piscis, *whale?*), p. 78 n. See *Raurbo.*

## O.

Ὁ δυνάτος χωρεῖν χωρείτω! p. 54 n. Hamilton's "*Golden Words*," p. 33, will give the key to this Greek riddle.

OIL and *leaven*, "carried about by the Apostles," a Nestorian untruth, p. 78.—"Oil I need for midnight watching."—
*S. B. Gould.*

OLD-MAN, *l'uomo vecchio.* "Peter's *old-man* was stripped off completely," so that he was thoroughly renewed in Christ. D. ciii. p. 69.

ORTHODOX faith, what is it? D. ccx.

OSIUS (295, 400?) Bishop of Cordova, "le père des évêques, et le président des Conciles," is here noticed in relation with the Councils of *Ephesus* and *Sardica.* See D. clxxxi.

## P.

P. P. *Pater Patrum*, p. 115.

PACHOMIUS, St., quoted p. 111.—One of those happy souls, who, dead to all things of this visible world, surely—"Move on in the sweet light of heaven."

PALLADIUS. *Historia Lausiaca*, quoted p. 40 n.

Παρακαταθήκη (depositum, *a trust*), p. 61 n.

PARKHURST, quoted pp. 30 n., 35 n., etc.

PASCHASINUS (100?), Bishop of Lilybœus, Legate of Pope LEO I. to the Council of *Chalcedon*, mentioned D. clxxxiv.

PASSOW, *Greek Dict.*, quoted pp. 16 n., 23 n., 38 n., etc.

Πάστος, (pastophorium, *Bride-chamber*), p. 23 n.

PATRIARCH (*rish abohotho*, Acts ii. 29, *Caput Patrum*), properly a Greek name (Πατριάρχης), which implies a *paternal principality*, p. 107. It is applied to a dignitary superior both to simple Bishops and Metropolitans. The four most celebrated Patriarchs are those of ROME, *Antiochia*, *Alexandria*, and *Jerusalem*;—amongst the Nestorian, those of *Babylon* or *Seleucia*. See these names, Index II., and p. 106 seq.

PAUL, St., the Apostle and Doctor of the Gentiles, pp. 86, 134.
"Blessed with an Angel's heart within."—*Lyr. Apost.*

PAUL V. (1605, 1621), the Pope who received a submissive *Epistola* from the Patriarch of Babylon, ELIAS, who called him "the lofty Head of all Christendom." The Chaldean Archbishop GABRIEL wrote a famous *Carmen* in his honour. D. cxlii.

PAULA, St., a noble scion of the Scipios and Gracchi: illustrious disciple of St. Jerome, mentioned p. 6.—*Ep. ad Eustochium.*

PENANCE, p. 39.—Rather than of any thing else, the Church is exultant of

PENANCE.

"Yes! Let the fragrant scars abide,
Love-tokens in Thy stead,
Faint shadows of the spear-pierced side,
And thorn-encompass'd head.

And such Thy tender force be still,
When *self* would swerve or stray,
Shaping to truth the forward *will*
Along Thy narrow way.

Deny me wealth; far, far remove
The lure of power or name;
Hope thrives in straits, in weakness love,
And *faith* in this world's shame."

*Newman.*

*Peshitto* (simple) is the Syriac name given to an ancient *Version* of the Bible, p. 17, as well as to the common Syriac *Alphabet*. See Perles' *Melethemata Peschitthoniana*, Wratislaviæ, 1859.

Peter, St. "The glorious pinnacle of the Apostleship," D. cviii. The Church grows around Peter, p. 99 n., etc.

Πέτρα ώs στερέα—*flinty;* like Isaiah's "horses' *hoofs,*" (Shakspeare's "fiery-footed steeds"), p. 85 n.

Petros, p. 34 n. Cf. Kipho.

*Phagronoith* (corporaliter, *after the flesh*) "Full of *lusty* life," p. 14 n.

> "How *lush* and *lusty* the grass looks! How green!"
> *Shakspeare.*

*Phaloho* (agricola, *husbandman*), p. 14 n. 4.

Philip the Apostle, mentioned p. 50 n.

Philoxenus, the Greek denomination of Xenaias, Bishop of Hierapolis (*Maburgensis*) who translated in Syriac the Bible called after his name, *Philoxeniana*, p. 20 n.

*Phkad* (præcepit, *he ordered*), p. 43 n. Cf. *shall.*

*Pholh* (συνεργός, fellow-*labourer*), p. 15 n.

Phrygia (gr. *sicca*) a *dry* country of Asia Minor, where an *Epistola* has been addressed by Pope Lucius, p. 86.

*Pietro* or *Piero*, the Italian for Peter.—The R. Pontiff "il successor del maggior *Piero*," p. 75. A recent happy piece of poetry on this subject is well worth noticing:

"La fanciulla che giuliva
Annunziando é *Piero* é *Piero*,
Smemorata non apriva
Al prosciolto prigioniero," etc.

Poetry.

> "Sweet food of sweetly utter'd knowledge."
> *P. Sidney.*

—— *Syriac*, p. 15 n.

As to the "fathers of the *Syriac* Song" and their "poetic jewelleries," see St. Ephrem, St. James of Serug, etc.

Pontiff, *Roman*—"The proudest royal houses are but of yesterday when compared with the line of the Supreme Pontiffs." Lord Macaulay's *Essay* on Ranke.—Compared to Moses, p. 128,—to the Judges of Israel, pp. 89, 138, et seq. See *Contents Table.*

*Pontificate.*—When (Peter's) new began, the *old* ceased, D. lxi.

Pope, the father of all Christians, p. 102.

> "Throned in (Christ's) Church till He return."
> *Lyr. Apost.*

*Prayer*—is so sweet, that hours are but a minute, D. clx.

Primacy, when founded, p. 99 n.

Probst, Dr., of Breslau on "*Syriac Liturgy*," mentioned p. 77 n.

Propertius, quoted p. 15.
Psaltery. See *Zmaro*, and *Nebel*.

R.

Raban Ara (1247?), a Syro-Jacobite *Catholicus* or Primas.—In his letter to Innocent IV., he styled himself, "Vicar of the East;" sent to the said Pontiff his Profession of Faith, subscribed by two Archbishops and three Bishops. DD. cxxxviii., cxxxix., ccviii.

Rainaldi, Oderico (1595, 1671), of a noble family of Treviso; the continuer of the *Annales Eccles.* of Cardinal Baronius. His *Continuation* from 1199 to 1569, was printed in Rome, 1646-77 (9 vols. in fo.). See Index I.

Rational, *reasonable*—whilst correcting a misprint (*rationable*, p. 57, line 11), we highly disclaim *reason* being given to brutes. "It is *our* glory and happiness to have a *rational* nature."
*Law.*

In the Syrian Liturgy, St. Peter is called—the "Head-shepherd of *rational* sheep." D. lxxii. etc.

*Raurbo* (abnormis, *huge*, smisurato), applied to Jonah's *whale*, as well as to Peter's fishes, p. 78 n.

*Rho* (rexit, *ruled*), double meaning of this word, p. 93 n.

*Ricercata* (a record, or *burden*), p. 26 n. See Διάψαλμα.—

"Whether the birds or she *recorded* best."—*Brown.*

*Risho* (primus or princeps, *first* or *prince*), a title given to St. Peter, p. 96.—*Rish malak*, the leader of the Angels, p. 37 n. —*Risho drishone* (Caput principum), the Pope, p. 38 n.

Ritualist. See *Gomuro*, *Ceremonies*, *Oil*, *Twelve*, *Feria*, etc.

Rock of faith, p. 24. The Church is founded

"On the unshaken Rock,
That shall for aye endure."
*Lyr. Apost.*

Rome (Ῥώμη), the mighty city of the seven hills, once "the home of Pagan superstition and mistress of error," now the head centre of Christianity, "the fortress of faith."

"I must see Rome,"

was the urgent desire of St. Paul (Acts xix. 21), and that of Peter; "Lord, leave Rome to me, it is enough." p. 77. D. cix.

"O thou dost soothe the heart, thou Church of Rome!"
"*The Good Samaritan.*"—*Lyr. Apost.*

ROOT (ῥίζα,)—of Jesse and David, p. 30 n.—of Ephraim. See MARY. —Peter is called ROOT. D. xxv.

RUIN.—See NINEVEH.

"That sense of ruin, which is worse than pain."
*Gerontius.*

*Rumho* (rhomphœa, *spear*), mistaken by Dr. Cureton for

*Rumiono* (arrhabon, *earnest*), a favour, p. 22 n.

*Rumpia—Aul. Gell.*, the same as *Rhomphœa.* See *Rumho.*

*Runik* (*skipton*, *shift*), p. 38 n.

## S.

SADDUCEES, quoted p. 87. They denied the existence of angels.

ANGEL.

"My oldest friend, mine from the hour
When first I drew my breath;
My faithful friend, that shall be mine,
Unfailing, till my death."
*Newman.*

*Saghi* (magis, *rather*, the more so), *saghi uadmakikin*, and the best (degrees) are the humblest, p. 53 n.

SAINTED (*Kadisho*), "Dear sainted friends," *aromatibus sepulti.*

"Her spirit there, her body here—make one the earth and sky."
*Newman.*

SANSKRIT, pp. 50 n., 53 n., etc.—A most important literary find of our day, is the *Syriac version* of a lost *Sanskrit* book, lately discovered by Dr. Benfey. See "*Academy*" for August, 1871.

SARDICA, a city in Illyria, in which a Council was assembled, (347). See OSIUS and JULIUS I.

SARUG or *Serug*, from Sarug (?), grandfather of Abraham (Gen. xi. 20). A region in Mesopotamia, and a city in the same region, formerly called *Batnæ.* With the Syrian Christians it became a "household name," since it has been illustrated by the Great Saint JAMES. See Assemani, B. O., t. ii., *Ind. Geograph.*

*Satan*—"was the greatest amongst the *angels.*" Thus Dioscorus dareth address St. LEO. D. clxxviii.

"Ye, who would weed the vineyard's soil,
Treasure the lesson given,
Lest in the judgment books ye toil
For *Satan*, not for heaven."
*Newman.*

*Saudade,* a Portuguese expression, not easily rendered in any other language, except, perhaps, by the Swiss *ranz-des-vaches,* or by the famous line of Wordsworth.—See *Home.*

> "Thoughts that do often lie too deep for tears."

SAVIOUR—" 'Tis Christ,—He comes *to save,*"—see CHRIST. —*Christs* and *Saviours* of the ancient Law. D. xxviii.

SCIENCE—is taught by Him who "*docet hominem* SCIENTIAM," p. 44 n.—Peter's "Science of Truth." D. cccxiv.

> "And teach proud SCIENCE where to veil her brow."
>
> *Lyr. Apost.*

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> "They do but grope in LEARNING'S *pedant round,*
> Who on the fantasies of *sense* bestow
> An idol-substance, bidding us bow low
> Before the *shades of being* which are found,
> Stirring on still, on man's brief trial-ground;
> As if such shapes and moods, which come and go,
> Had ought of TRUTH or LIFE in their poor show."
>
> *Newman.*

SCRUTINIZER. See *Boszuio.*

*Search and look.* John xii. 52.—Whence does it come? p. 80 n.

*Seb* (senuit, *grew old*), p. 17 n. Cf. *Senex* and *Old man.*

SEE—"The See of Charity."—Thus the God-robed IGNATIUS called the *See* of Rome. D. cxx.

SELEUCIA, a city raised upon the ruins of BABYLON, opposite to Ctesiphon. The Saracens (Sec. VII.) named it antonomastically *Almodayen,* or Medina (*the city*).—There was the See of the Nestorian Patriarchs of Babylon, till about the Sec. IX. It having been ruined, they were obliged to retire to Irenopolis (Bagdad). See DD. cxxix., cxciv., etc., p. 126.

SENATOR, the Priest, -legate of St. LEO. I. D. 184.

SERAPION VIII., Patriarch of Antiochia, quoted p. 10.

SEVERUS (500?), simply known as having been intruded into the See of Antioch by the Emperor, and consequently excommunicated by SYMMACHUS, D. cxci.

▲ *Sh.* p. 115 n.

*Shabah* (clarificavit, *glorified*), p. 28 n. See GLORIOUS.

SHAKSPEARE, quoted, pp. 15 n., 27 n., 53 n., 95 n., 54 n., etc.

*Shall,* the presumed origin of this English *auxiliary,* p. 13 n.—Chaucer's "By the FAITH I *shall* to God," unlike the absolute *shall* of Shakspeare, means "I owe it to Him."

*Shamun,*—of the Bengalees, likely a mere aping of the Christian obedience, p. 53 n.

*Shaphiroith* (honeste, *fairly*), p. 51 n.

*Shar* (firmatus est, *established*), the radical of *truth* and *strength;* both coming from this root, p. 21 n.

SHARFIAN. Two *Codices de Propaganda*, so named from their having been brought from the seminary of *Sharfi* in Mt. Liban. See Index I.

*Sharibbaito*, the manifold meaning of this expression, p. 22 n

*Sharir dumsok*, "the firm solidity of thy structure," p. 21 n.

*Shariro*, how strong the *strength* of this Syriac word, p. 21 n.

*Shates* (fundavit, *founded*). See *Shetesto*.

SHEEP, pp. 18 n., 50 n.—"Sheep of Peter's fold," (St. JOHN), p. 99 n. See JOHN.

SHEM, (name)—the son of Noah, from whom the Messiah was descended, was antonomastically called SEM, or in Syriac SHEM, p. 7.

*Shemsho* (Sol, *Sun*), a very artistic ditty, so called by its author, the Senior Archbishop GABRIEL, p. 115 n.

*Shemhoun* (the Syriac name for *Simon* and *Simeon*), p. 53 n.

*Shersho* (*radix*, root), p. 30 n. See ROOT.

*Shetesto* (fundamentum, *foundation*), p. 60 n.

SHIFT. See *Shuhlophin*.

*Shmah* (audivit, *listened*), nearly the same root in all Aramean languages, hence—

*Shmahtock* (listened to thee), p. 53 n.

*Shmo* (nomen, *a name*), the same as SHEM—a special *name*, "according to the mighty power of God," p. 43 n.—in *Shmok*, the letter *k* stands for *thy*. See *Lord's Prayer*.

*Shroro* (veritas, *truth*), p. 32 n. See TRUTH.

*Shuho* (cementum, *cemented rock*), p. 60 n.—The wise man's house did not fall, because it was founded on such a rock, p. 85 n.

*Shuhlophin* (vicissitudines, *shifts*), p. 38 n.

*Shultonin* (potestates, *powers*), hence Sultan, etc., p. 13 n.

SIGHT. See SPECIES.

SIMEON, the old SIMEON, who carried in his arms our blessed Lord Jesus Christ (D. ccviii.)—in Syriac it has the same spelling as SIMON—"the Galilean fisherman," p. 53 n., etc. See PETER and *Soulaka*.

*Skem* (schema, *craft*),—how near this Syriac *radical* to the English *scheme* and *schemer!* p. 29 n.

SMITH, PAYNE, the learned Syriac scholar, Dean of Canterbury, his *Syriac Dict.*, quoted pp. 18 n., 46, etc.

*Smokín*. See Συμπόσια.

SOBA or Zob (*Syr. Szaubo*, or Beth Zoba), *trysting-place*—probably the same as *Nisibe*. Hence, *Sobensis*. See EBED JESHÛ.

*Sobo*, πρέσβυς, an old man. See *Seb*.

Song, "used to great end;" not "Short swallow-flights of song, that dip their wings . . . . and skim away."—*Tennyson*. See Music.

Sophocles, quoted p. 38 n.

Soulaka, the Chaldean Patriarch who, rejecting the Nestorian doctrines, was reconciled to the Church under Julius III. See Ebed Jeshû.

Spain—Pope Lucius's *Epistola* to the Bishops of Spain. D. cxxvi.

Spear. See *Rumho*.

Species, εἶδος, God's Sight, p. 125 n. Innocent IV. is called "That supreme Genus which constitutes every *species*," p. 98.

Speculum *tersum* (the untarnished mirror). Syr. *Mahrzito Mriktho* (from *hzo*, vidit, and *mrak*, tersit)—such is the title of the book which the Chald. Patriarch Joseph II. wrote against the Nestorians—quoted *passim*.

Spices, *aromatics*—The Bride (Church of Christ) daily records them in that spiritually delightful *Capit. Offic. B. Mariæ*, "In plateis sicut cinnamomum et *balsamum aromatizans* odorem dedi," etc.—p. 40 n.

Στερεὸς θεμέλιος (a firm foundation-stone), p. 15 n.

Στόμα, *mouth*—of Jesus breatheth nothing but eternal *Life*, p. xii. From that of Peter the Gospel is to be received, p. 11.

Stone, used sometimes for *Rock;* but oftener rendered by the original word Kipho. See Peter and *Tarono*.

Συμπόσια, a Greek word but seldom used in Scripture, p. 39 n.

*Sun*. Paul V. is called by the Chald. Patr. Elias, "*Sun* of the Christian world." D. clxxii.—See *Shemsho*.—The *Sunshine* of the Real Presence enjoyed by the Church.

Symmachus (498-514), the Pope—see Severus.

Synagoga—alluded to p. 23 n.—Her "altercation with the Church of Christ" is quoted from St. Augustine, p. 73.

Synodus—Hence, *Synodalia Chaldæorum*. See Index I. and II.

Syria. This rich and once prosperous *region of the* East, anciently called, after the fifth son of Shem, Aram (*highland*), had for capital Antioch. Matchless though it was for beauty and luxuriance, it is greatly decayed since the 16th Century. To the Patriarch Ignatius was entrusted the pastoral office over the Jacobites of Syria and of all the East. D. cxxxix. For the Syrian *Language*, *Liturgy*, *Church*, etc., see these names.

"Called to Britannia's . . . . strand
From Syria's distant shore. . . ."

*Lyr. Apost.*

Syriasm, or *Syriacism*, idiomatic expression of the Syriac language, p. 22 n., etc.

Syrus, St., quoted p. 144.

*Σωμάτιον* (a small body), thus for humility's sake, St. Ignatius, Martyr, called his Church of Antioch.

## T.

*Takes* (ordinavit, *ruled*), p. 93 n.

*Talio d Rûho* (puer Spiritûs, *a spiritual child*), p. 16 n., the same as that spiritual (*πνευματικός*) man, who "judgeth all things whilst he himself is judged by no one;" who has "the *mind* of Christ," *νοῦν χριστοῦ*. 1 Cor. ii. 15.

*Talitha cumi* (puella surge, *damsel arise*), p. 16 n.

> "She is not gone . . . .
> The *meek* inquiry of thy face," etc.
> *Newman.*

*Tamimotho* (cicur, *mild*, *gentle*), p. 50 n.

*Tapino*. See *ἐδαφεῖνος*; minding *i poveri* tapini *d'Italia*.

*Tarho* (janua, *door*), hence *Taroho* (janitor, *door-keeper*), p. 39 n.

> "He sees beneath the fig-tree green,
> Nathaniel con His sacred lore,
> Shouldst thou thy chamber seek, unseen
> He enters through the unopen'd *door*."
> *Newman.*

*Tarono* (silex, *flint*), p. 36 n.—a very hard rock, such as that mentioned by the Royal Prophet, "who clave the *rocks* in the wilderness,"—p. 85 n.

Taxis (*τάξις*), the architectural disposition of a building, p. 93 n.

Tennyson, the Laureate, quoted pp. 34 n., 113 n., etc.

Thaddæus St., or Addæus, the Apostle of the Assyrians, p. 76 n., and of the Chaldees, p. 99. He had his See in Babylon, as it appears from the D. cxlii.

Theocrytus, quoted p. 40 n.

Theological *poems*. See Elias of Anbara.

Theophrast's *Nat. History*, quoted p. 40 n.

Thesaurus *precum* (the treasure of orisons), a book of the Syrian Liturgy—*mysteriorum*, a Scriptural commentary.—See Bar-Hebræus. D. xlii.

Thomas, St., the Apostle of Judea, p. 76 n.

Thought *objectively* has no limits. See the late Dean Mansel's book on the subject. "*Thoughts*," says Dryden, and every

*thoughtful* man may say the same, "come crowding in so fast upon me, that my only difficulty is to choose or reject."

> "Pride, of all others the most dangerous fault,
> Proceeds from want of sense, or want of *thought*."
> *Roscommon.*

THRONE of Christ held by PETER upon earth. D. lix.

TIMOTHEUS, the dearest Disciple of St. Paul, quoted p. 15 n. See *Pholh* (fellow-*labourer*) and *Nasziho.*

TIMOTHEUS I. (Sec. VIII.), a Nestorian Patriarch of Seleucia. His "*Oratio ad populum*" quoted D. cxcviii., p. 198.

TIMOTHEUS (1600), Archbishop of Jerusalem, Suffragan of the "Oriental ELIAS," *subscripsit.* D. cxvii.

*Tongue*—Cleft *tongues* of fire, D. civ. St. Peter, the head and *tongue* of the Church, p. 61.

"The Syrian *tongue*, naturally leant to parables, was one of the mediums which the wisdom of our Lord adopted for teaching the people."—*St. Jerome.* See *Language.*

*Trah* (aperuit, *laid open*), p. 39 n.

*Trehsar* (duodecim, *twelve*), p. 24 n.

*Truno* (strenuus, *vel* crudelis, *valiant* or *cruel*), hence τύραννος, p. 36 n.

TRUTH. See *Shroro* and VERITAS, pp. 31 n., 32 n., etc.

> "Truth without a home,
> Despised and slain—then rising from the tomb."
>
> "Truth! What is truth? . . . . . . . . . . . ."
>
> "Ye halve the truth.
> Ye cannot halve the Gospel of God's grace!"
> *Lyr. Apost.*

*Tubo* (beatitudo, *blissfulness*), p. 29 n.

TWELVE. "The sacred TWELVE in Apostolic choir."—St. Peter, "the chief of the twelve," D. cxxxiii.—through his intercession the *twelve* months of the year are blessed. D. xxxiv. See *Trehsar.*

> "But Christes love, and His Apostles *twelve*,
> He taught, but first he followed it himself."
> *Chaucer.*

U

*Unerring Doctors*—the Popes, Judges of the New Israel. D. ccxxii.

*Upper-room*, upper chamber.—The upper stories, *attics*, and *garrets*, were chiefly occupied by the poor (p. 76 n).

MONKS.

"Had he not of wealth his fill
Whom a garden gay did bless,
And a gently trickling rill,
And the sweets of idleness?

"I make answer:—'Is it ease
Fasts to keep and tears to shed,
Vigil hours and wounded knees,
Call you these a pleasant bed?'

"Thus a veritable monk
Does to death his fleshly frame;
Be there who in sloth are sunk,
They have forfeited the *name*."
*Newman.*

## V.

Vatican *Library*, p. xi.—Vatican Council, p. xiii.

"God has sown, and He will reap,
Growth is slow when roots are deep."
*Lyr. Apost.*

Veritas (Truth) "*magna est, et prævalet.*" *Macc.*—See *Shroro.*——Those who veritatem *in injustitia detinent*, p. 31 n.

"Still is the might of Truth, as it has been:
Lodged in the few, obey'd, and yet unseen.
Rear'd on lone heights, and rare,
His saints their watch-flame bear,
And the mad world sees the wide-circling blaze,
Vain searching whence it streams, and how to quench its rays."
*Newman.*

*Version.* See *Peshitto* and *Philoxenus.*—For a passing remark on the *Authorized*, see p. 40 n.

Vicar or Vicegerent of Christ—St. Peter, pp. 20, 50, etc. —the Pope, p. 100.—Raban Ara titled himself "Vicar of the East," p. 97.

Vicegerent of the Word of God, (Julius, III.) p. 111.

*Vineyard* planted by Peter. D. lii.

Virgin. The Virgin Mary, D. cviii.

"Gaudia matris habens cum *virginitatis* honore."
*St. Bernard.*

"O Virgin *maid*—be thou our aid!"

*Virginity.*—(Hail, O Child of Heaven!)—See JOHN and DEMETRIAS. For the two (Syriac MS.) letters of St. CLEMENT on this subject, found by Wetstein, see Mullooly, p. 65.

"But Thou, dear Lord!
Whilst I traced out bright scenes which were to come,
Isaac's pure blessings, and a verdant home,
Didst spare me, and withheld Thy fearful word;
Wiling me year by year, till I am found,
A pilgrim pale, with Paul's sad girdle bound."—*Newman.*

VIRO (Lat. vir, *man, personage*). Dante called St. Peter "*il gran* VIRO,"—the great personage, p. 89,—whom
"The Damsel (Church) well did view."
*Spenser.*

*Voices*—"Angelic voices near. . . ."—See PACHOMIUS.

W.

*We are trembling*, p. 131. D. ccviii., Cf. *Dhel.*

"Erst my good angel shrank to see
My thoughts and ways of ill;
And now he scarce dare gaze on me,
Scar-seam'd and crippled still."—*Newman.*

*Weight.*—As the Son of God beareth the *weight* of the whole world, so PETER is to bear the weight of the whole Church. D. lxiii.

WEST, the Churches of the West, p. xii.—"The Synod of the West," p. 109.—"The *Western Popes*" (so called by the Nestorians), the Rom. Pontiffs, p. 128.

WHALE. See *Nun.*

*Wheat.*—Satan's desire to sift us as *wheat.* DD. xlvi., xlix., etc.

"Sift clear the chaff, and house the *wheat;*
And then, O LORD, descend."
*Lyr. Apost.*

*Whole*, totum, *Syr. culeh*, p. 95 n.

WISDOM, "clad in visible form." *Plato Phaed.*—See *Latin.*

WORDSWORTH, W. (1770-1850), quoted p. 40 n.

*Wrangle*—The wranglings of Philosophers vanish through Peter's confession, p. 53.

"Each claims to trust his own weak *will*,
Blind idol!—so we languish still,
All *wranglers* and all wrong. . . . .
Wand'rers! come home! obey the call!
A *mother* pleads, who ne'er let fall
One grain of Holy Truth."—*Newman.*

Wright, Dr. W., quoted p. 50 n.

Z.

Zapharan or Saphran, a monastery near Mardin, the ordinary residence of the Syro-Jacobite Patriarchs, since they have retired from Edessa, which was their latter refuge, after the decline and fall of Antioch. From this place Ignatius XVII. dated the *Epistola* which he wrote to Julius III., p. 111.
Zardousht, a Chaldean chief of magicians (an *Apotelesmatic* or judicial astronomer), who unwittingly prophesied about the Nativity of Christ, quoted p. 137. D. ccxx.
*Zaugo*, (jugum, *yoke*), p. 76 n.
Zebedee or Zabdi (*gift of the Lord*)—his sons, the two *eyes* of the Church; they asked for thrones only when they had seen assured the See of Peter, p. 26.
*Zmar* (cecinit, *psallit*), hence
*Zmoro* (συμφωνία, a *smart* song), p. 35 n. See *Nebel* and *Music.*

"And hark! I hear a singing, yet in sooth,
I cannot of that *Music* rightly say,
Whether I hear, or touch, or taste the tones.
Oh, what a heart-subduing melody!"
*Gerontius.*

"Deny thee thine own fears, and wait the end!"
*Newman.*

"Ad impellendum satis."
*Cic. Acad.* I. 1.

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# ERRATA.

| CORRIGE | PAGINA | LINEA | CORRIGE | PAGINA | LINEA |
|---|---|---|---|---|---|
| ܦܢ | ܗ | 2 | ܦܛܪܢܐ | ܠܒ | 2 |
| ܡܫܘܐ | ,, | 17 | ܕܡܬܬܦܪܢܢ | ,, | 14 |
| ܐܢܬܗ̣ܘ | ܝܒ | 2 | ܡܠ̈ܟܐ | ܠܗ | 3 |
| ܐܢܬܗ̣ܘ | ,, | 4 | ܕܐܢ̈ܫܝ | ܠܚ | 9 |
| ܕܡܟܐ | ܝܕ | 17 | ܠܟ | ܡܛ | 2 |
| ܡܫܝܚܐ | ,, | 19 | ܢܡܘܣܐ | ,, | 11 |
| ܡܢ̈ܝܕܐ | ,, | ,, | ܡܠܟ̈ܐ | ܢܒ | 2 |
| ܕܫܢܬܐ | ܟܒ | 2 | ܬܫܡܫܬ | ܣܐ | 14 |
| ܠܗ | ,, | 10 | ܡܢ̈ܝܢ | ܥܐ | 3 |
| ܘܐܦ | ,, | 13 | ܪ̈ܘܡܐ | ,, | 7 |
| ܗܘܐ | ܟܘ | 2 | ܕܡܫܝܚܐ | ܥܚ | 2 |
| ܕܐܡܝܢܐ | ܟܛ | 6 | كبيرًا | ܦܒ | 2 |
| ܬܐ ܢܩ̈ܘܐ | ܠ | 12 | ܐܬܡܠܟܘ | ܦܕ | 11 |
| ܢܦܠܘܢ | ܠ | 14 | ܘܡܢܐ | ܦܗ | 8 |
| ܕܡܗ̈ܝܡܢܐ | ܠܐ | 18 | ܙܒܐ | ܨܒ | 12 |

tertia die hanc scripturam attulit. Et placuit mihi et omnibus meis, qui mecum fuerunt; et dedi illi literas simul cum fide mea, et tuis epistolis atque fide, et misi illum ad regiones et gregem nostrum scribens: quod si quis habeat aliquid respondendum, afferat. et benedictionem omnes filii Orientis a Fide Tua acceperunt ex epistolis sanctis: et anni curriculo reversus est ad me, afferens mihi literas, in quibus erat, quod illi omnes, qui sunt ex professione nostra sese submittebant.

Et magnum gaudium de his percepimus, et sublatæ sunt omnes falsæ opiniones contra id, quod dicebatur, quod nostra fides cum vestra non conveniebat.

Hoc opus patri Adæ filio meo dilectissimo, cubiculi mei Archidiacono tradidi, et ecce eum misi, ut ante vestigia pedum sanctorum tuorum ex parte omnium Orientalium adoret. Et omne id quod dicit et admittit sanctitas Tua, receptum apud nos Orientales est. Et omne id quod præcipis, et cum eo mittis, confirma exemplis et auctoritatibus, ut omnibus circumvicinis gentibus prædicemus; et nemo verbis Tuæ Sanctitatis contradicere audeat; et responsum illorum omnium scribe: an receptum est apud Tuam Sanctitatem nec ne: et nobis præcipe id omne, quod scis et decet, atque convenit, et nostrum caput submissum est ante præceptum Tuæ Dominationis.

omnes eos, qui ab Ecclesia Romana defecerunt, excommunicaverunt; et simul omnes, conculcatores præcepti Domini Papæ, qui est loco S. Petri, fundamenti Ecclesiarum, et Capitis Apostolorum.

Sed video in professione nostra quod sit aliquid, quod non videatur juxta professionem Papæ, et Patres nostri de hoc nihil scripserunt, sed hoc solum admonuerunt: Ne nos ab Ecclesia Romana deficeremus, neque a præcepto Domini Papæ habentis claves regni declinaremus; et definiverunt et excommunicaverunt omnes transgressores horum verborum.

Et Dominus Gabriel mihi respondit: quod nos ita accepimus a nostris antecessoribus, quod non sit divisio inter nos et Ecclesiam Romanam, nisi per ceremonias: et illi ita in omnibus regionibus suis suas ceremonias tenent. Et dixit mihi senior Israel: quantum ego e libris nostris antiquis percepi, sane non est ulla alia divisio, nisi quod alter alterum non intelligit. Verum de hac petitione tua, ecce pater Adam ante te, qui ex adolescentia in solitudine probatus est, si aliquid tibi potest respondere. Et patri nostro Adæ dixi: quid dicis de iis? Respondit; concede spatium trium dierum, et respondebo tibi tertia die quantum potest infirmitas mea, et quantum sufficiat. Et dixi: concedatur tibi spatium: et ivit ad cubiculum suum, et

## CCXXVII.

ܘܐܝܢܐ ܕܡܦܪܫܝܢܐ ܗܢܐ ܡܳܪܝ ܦܛܪܝܪܟܘܣ ܗ̇ܘ
ܘܡܠܟܐ ܗ̇ܘ ܕܡܫܝܚܝܐ ܒܪܘܡܝ ܦܛܪܝܪܟܘܣ.

## CCXXVIII.

Ex cubiculo Patriarchali. Orationes et benedictiones concedantur vobis.

Fides servi fidelis est, qui Domino suo nihil abscondit, sed omnia sicut sunt, Domino suo aperit. Propter hoc me servum humilem et peccatorem Eliam, sedem Babylonis custodientem, decet aperire verum ante Paternitatem sanctam Tuam, o Domine Papa Paule quinte, corona christianitatis, et caput capitum et Pastorum Ecclesiæ sanctæ et alienæ ab omni hæresi.

Diu perquisivimus, et diligenter perscrutati sumus nos Orientales de Fide, secunda hac vice, qua ad nos Tuas literas misisti; et vocavi; Dominum Gabrielem seniorem omnibus Archiepiscopis, et sacerdotem Israel, maximum omnium grammaticorum, et dominum Adam Abbatem, et dixi eis: quoniam in nostra natione nullus est perspicacior vobis, determinemus quid faciendum. Nam ecce libri nostri admonent nos de Ecclesia sancta, et de sede Apostolica Domini Papæ Romæ, quoniam ipse est Pater Patrum, Caput Pastorum, eum audite, et non declinate a præcepto suo. Et Patres nostri orientales,

## CCXXV.

ܘܐܝܟܢܐ ܕܡܘܫܐ ܗܘ ܒܠܚܘܕܘܗܝ ܐܝܬܘܗܝ
ܗܘܐ ܡܠܦܢܐ ܠܥܡܐ ܡܢ ܐܠܗܐ: ܘܗܘ ܡܓܠܐ
ܗܘܐ ܦܬܓܡ̈ܝܗܘܢ ܕܝܠ ܐܠܗܐ: ܘܡܙܗܪ ܗܘܐ
ܠܗܘܢ ܕܢܛܪܘܢ ܢܡܘ̈ܣܐ ܘܕܝ̈ܢܐ: ܘܡܚܘܐ
ܠܗܘܢ ܐܘܪܚܐ ܕܢܐܙܠܘܢ ܒܗ ܘܥܒ̈ܕܐ ܕܢܥܒܕܘܢ.
ܗܟܢܐ ܡܢ ܐܠܓܬ̈ܐ ܐܘܦ ܕܝܢ ܢܗܘܐ ܡܠܦܢܐ ܡܢ
ܐܠܗܐ ܠܥܡܐ ܕܟܪܣܛܝܢܐ: ܘܗܘ ܢܓܠܐ
ܦܬܓܡ̈ܝܗܘܢ ܕܝܠ ܐܠܗܐ ܘܢܙܗܪ ܐܢܘܢ ܕܢܛܪܘܢ
ܢܡܘ̈ܣܐ ܘܕܝ̈ܢܐ ܡܫܝ̈ܚܝܐ: ܘܢܚܘܐ ܠܗܘܢ
ܐܘܪܚܐ ܕܢܐܙܠܘܢ ܒܗ: ܘܥܒ̈ܕܐ ܕܢܥܒܕܘܢ . . .
ܐܡܪܝܢ ܕܟܠܗܝܢ ܗܠܝܢ ܕܒܟܬܝܒܬܐ ܛܘܦܣܐ
ܗܘܝ ܠܗܠܝܢ ܕܥܬܝܕܬܐ.

## CCXXVI.

Quæcumque a summis Romanis Pontificibus in materia fidei et morum adversus emergentes errores, et perniciosam tum Catholicorum, tum hæreticorum aut schismaticorum doctrinam, ad nostram usque ætatem definita sunt, et in posterum definientur, ea . . . integre, inviolateque custodiri ab omnibus præcipimus.

## CCXXIV.

ܒܗ ܒܓܢܣܐ . ܗ̇ܘ ܕܐܦ ܐܢܫ ܒܪܚܡ ܐܬܦܢܝ
ܘܦܩܕ ܠܐܣܝܢ ܡܣܟܢܐ ܟܢ ܠܐ ܡܫܬܘܕܥܢܘܬܐ
ܟܢܘܬܗ . ܘܡܫܬܘܕܥܢܘܬ ܟܢܘܬܐ ܕܐܚ̈ܘܗܝ
ܡܠܚ̈ܝܐ : ܐܕܝܢ ܠܐ . ܐܚܢܢܐ ܕܝ ܟܠܢܐ ܗܘܐ
ܦܓܪܐ ܗܘܐ ܕܢܦܩ ܠܐܚ̈ܘܗܝ ܟܢ̈ܝܐ : ܗ̇ܘ
ܕܡܚܙܐ . ܦܳܩܝܢ ܠܐ ܟܠܢܐ ܘܦܬܠܠ ܗܕܐ ܦܓܪܐ
ܗܘܐ ܕܢܦܩ ܠܐܚ̈ܘܗܝ ܡܢ ܒܝܫܬܐ ܕܡܪܐ . ܐܒܦܛܐ
ܘ̊ܐܝܟܢ ܒܒܣܘܡ ܗܦܐ ܕܪ̈ܗܘܦܛܐ ܕܒܟܠܠ ܡܘܡ
ܡܫܦܠܐ ܒܒܝܢܐ ܕܪܡܫܬܐ ܘܡܦܪ ܠܐܚ̈ܘܗܝ
ܒܪܗܝܒܢܐ ܡܢ ܦܠܚ̈ܘܗܝ ܕܡܦܪ
ܠܐܪܒܥ̈ܝܢ ܕܒܪܝܬܐ .

## CCXXII.

ܐܡܪܝܢ ܥܠ ܡܠܟܐ ܗܘܬ ܒܪ̈ܝܐ ܢܛܪܐ ܘܢܦܩ̈ܬܐ
ܕܝ̈ܢܐ ܗܘ ܐܘ ܟܗܢܐ ܗܘ : ܐܣܝܐ ܡܬܩܪܐ ܗܘܐ
ܡܪܝܐ ܠܒܥܠ ܕܝܢܐ ܠܘܬܗ . ܘܥܡ ܟܠܗܘܢ
ܕܡܬܥܠܝܢ ܠܗ : ܘܠܐ ܡܬܬܒܣܡ ܒܓܙܪ ܕܝܢܐ
ܡܫܬܠܐ . ܘܐܟܢܐ ܕܕܝ̈ܢܐ ܕܥܒܕ ܡܫܪܝܠܐ ܠܐ
ܡܬܚܫܒ ܗܘܐ ܕܢܗܘܐ ܒܩܘܫܬܐ ܘܕܝ̈ܢܐ : ܒܗ
ܒܪܢܐ ܕܝ̈ܢܐ ܕܡܫܪܝܠܐ ܚܕܬܐ ܕܐܬܠܘܗܝ ܟܒܪܐ
ܕܗܘܘܬܐ ܐܦ ܢܗܘܐ ܠܐ ܣܒܪ ܒܗܘܦܟ̈ܘܗܝ
ܢܣܒ : ܠܐ ܦܐܝܐ ܕܢܗܘܐ ܒܩܘܫܬܐ ܕܗܝܡܢܘܬܐ.

## CCXXIII.

ܘܐܡܪ ܝܫܘܥ ܠܫܡܥܘܢ : ܫܡܥܘܢ ܗܐ ܣܛܢܐ
ܫܐܠ ܕܢܪܒܝܟܘܢ ܐܝܟ ܕܠܚܛ̈ܐ : ܘܐܢܐ ܒܥܝܬ
ܥܠܝܟ ܕܠܐ ܬܚܣܪ ܗܝܡܢܘܬܟ : ܘܐܦ ܐܢܬ
ܒܙܒܢ ܐܬܦܢܝ ܘܫܪܪ ܠܐܚܝ̈ܟ . ܘܠܘ ܠܦܛܪܘܣ
ܒܠܚܘܕܘܗܝ ܐܬܐܡܪܬ ܗܕܐ ܕܝܚܝܕܐܝܬ ܐܠܐ
ܠܟܠܗܘܢ ܫܠܝ̈ܚܐ ܕܐܬܐܡܪ ܚܠܦܝܗ . ܘܐܡܪܝܢ ܠܐ
ܚܣܪܬ ܗܝܡܢܘܬܗ ܕܦܛܪܘܣ ܘܠܐ ܦܐܝܐ ܗܘܬ
ܕܬܚܣܪ ܡܛܠ ܕܡܫܝܚܐ ܒܥܐ ܚܠܦܘܗܝ : ܗܟܢܐ
ܐܢܐ ܕܐܬܠܒ ܟܠܐ ܒܩܘܪܒܢܗ ܕܐܠܗܘܬܗ ܗܟܢܐ
ܕܗܘܘܬܐ ܠܐ ܦܐܝܐ ܕܢܣܒ ܗܝܡܢܘܬܗ ܘܡܫܡܠܝܐ
ܠܐ ܡܬܚܫܒܐ ܕܢܗܘܐ ܒܩܘܫܬܐ ܕܗܝܡܢܘܬܐ ܐܦ
ܠܗܘܢ ܕܕܠܝܠܘܬܐ ܫܪܝܢ ܗܕܝܘܛܘ.

## CCXXI.

ܐܦܪܝܡ ܕܬܪܘܡ ܕܝ̈ܢܐ ܡܫܒܚܝܢ ܠܘܬ ܦܦܐ :
ܚܕ ܡܢ ܕܝܠܝܢܐ ܘܐܚܪ̈ܢܐ ܓܘܢܝܐ : ܘܥܒܕܐ ܕܝܠܝܢܐ
ܡܛܐ ܗܘܐ ܠܡܬܒܥܘ ܕܗܘ ܒܟܘܡܘܣܗ ܘܢܕܘܢ
ܒܢܦܫܗ ܕܗܕܐ ܫܒܥܬܐ ܒܢܦܫܬܐ ܗܕܐ : ܘܗܕܐ
ܒܢܦܫܬܐ ܫܒܥܬܐ ܗܕܐ : ܘܢܟܝܢ ܒܢܦܫܬܐ ܘܢܣܒܐ
ܠܡܬܒܥܬܐ ܡܛܠ ܕܟܢܫܐ ܕܗܘ ܐܝܟ ܟܠܗܘܢ
ܒܟܢ̈ܫܐ ܘܐܝܬ ܠܗ ܚܐܪܘܬܐ ܕܟܢܝܫܬܐ. ܒܪܡ
ܕܝܢ ܒܒܢܝܐ ܓܘܢܝܐ ܟܠܐ ܟܠܢܫ ܠܐ ܡܫܒܚܐ
ܕܬ̈ܐܒܐ ܘܕܬܐܒܐ ܠܐܡܐ ܒܪ̈ܘܚܬܐ ܕܗܝܡܢܘܬܐ.
ܟܕ ܠܐ ܡܢ ܡܠܬܗ ܡܬܗܕܪܐ ܐܠܐ ܡܢ ܪܘܚܐ ܩܕܝܫܐ :
ܗܘ̇ ܕܠܡܬܒܥܬܐ ܫܒܥܬܐ ܡܫܚܐ ܠܗ : ܘܠܟܢܫܬܐ
ܒܢܦܫܬܐ. ܐܢܫܐ ܕܡܬܗܕܪ̈ܝܢ ܒܬܪܘܨ ܡܢ
ܒܢܦܫܬܐ ܘܢܟܝܢ ܫܒܥܬܐ.

## CCXX.

ܐܡܪܝܢ ܕܝܕܥܐ ܗܘ ܕܙܪܕܘܫܬ ܡܓܘܫܐ ܗܘܐ
ܘܐܬܢܒܝ ܥܠ ܡܘܠܕܗ ܕܡܫܝܚܐ.
ܘܒܐܬܘܗܝ ܙܒܢܐ ܠܡܓܘ̈ܫܐ ܢܒܝ ܗܘܐ
ܒܣܦܪ̈ܝܗܘܢ ܐܠܐ ܠܐ ܒܡܠܘ̈ܗܝ ܒܐܬܢܒܝ
ܥܠ ܡܫܝܚܐ. ܘܗܘ ܒܪܝܐ ܐܦ ܒܠܒܠܟ
ܡܢ ܒܠܚܘܕ ܐܦ ܚܟܝܡܐ ܗܘܐ ܘܢܒܝ
ܒܣܦܪ̈ܝܗܘܢ. ܐܠܐ ܡܠܘ̈ܗܝ ܡܢܫ̈ܝ ܗܘ̈ܝ
ܒܐܬܢܒܝ ܥܠ ܡܫܝܚܐ : ܢܦܩ ܠܗ ܟܘܟܒܐ
ܡܢ ܡܕܢܚ ܘܫܪܐ : ܒܝܘܡ ܐܡܪܝܢ ܕܡܛܠ
ܕܐܬܝܗܘܢ ܗܘܘ ܗܠܝܢ ܩ̈ܒܐ ܕܝܣܒܘܬܐ ܐܝܟ
ܒܗܘܢ ܐܠܗܐ ܕܢܬܟܘܢ ܫܪܐ ܘܢܡܠܠܘܢ
ܫܪܐ ܘܢܣܓܕܘܢ ܥܠ ܫܪܐ . ܡܒܢ ܒܟܬܐ ܢܬܡܪܐܬ
ܡܢܟܒ ܟܬ̈ܒܐ ܕܐܬܝܗܘܢ ܩ̈ܒܐ ܕܒܪܫܝܬܐ
ܕܠܐ ܢܗܘܘܢ ܒܡܕܡ ܡܢ ܙܒ̈ܢܬܐ ܕܗܝܡܢܘܬܐ
ܘܢܟܒ ܒܗܘܢ ܡܫܝܚܐ ܕܢܡܠܠܘܢ ܫܪܐ
ܘܢܣܓܕܘܢ ܥܠ ܫܪܐ ܘܢܪܬܘܢ ܐܦ ܠܫܡ̈ܫܝܗܘܢ.

## CCXIX.

ܐܚܪ̈ܢܝܢ ܕܟܠܗܘܢ ܒܬܫ̈ܒܚܬܐ ܡܘܕܝܢ ܕܦܝܬܓܘܪܘܣ ܦܝܠܣܘܦܐ ܐܠܗܝܐ ܗܘܐ ܕܡܫܝܚܐ ܘܠܦܝܬܓܘܪܘܣܗ ܠܠܐ ܐܪܐ . ܘܠܐ ܐܝܟ ܡܦܪܢܣ ܕܐܡܪ ܕܦܝܬܓܘܪܘܣ ܢܒܝܐ ܘܡܬܝ̊ܐ ܒܪ̈ܘܚܬܐ ܕܡܫܝܚܘܬܐ . ܘܐܦܠܛܘܢ ܡܢ ܒܗܠܝܢ ܕܡܢ ܠܟܠܐ . ܕܡܢ ܢ̊ܬܒ ܟܠܐ ܒܘܪܣܐ ܕܦܝܬܓܘܪܘܣܐ ܒܟܠܗܘܢ ܕܝܠܗ ܐܝܟ ܦܝܬܓܘܪܘܣ ܐܝܬܘܗܝ . ܘܐܒܢܐ ܕܠܐ ܡܫܒܚܢܐ ܗܘܬ ܕܢܬܠܐ ܦܝܬܓܘܪܘܣ ܘܢܒܝ ܡܢܐ ܕܠܡܘܒܠܐ ܕܡܫܝܚܘܬܐ ܒ ܗ̇ܘ ܕܡܫܪܪ ܗܘܐ ܠܗ ܡܢܗ ܡܫܝܚܐ ܐܝܬܘܗܝ ܗܘܐ . ܒܗ ܒܢܝܐ ܠܐ ܡܢܝܐ ܕܢܬܠܐ ܐܠܗܝܐ ܕܦܝܬܓܘܪܘܣ ܒܡܫܝܚܘܬܗ ܡܫܝܚܐ ܗ̇ܘ ܒܫܠܝܛܘܬܗ ܕܦܝܬܓܘܪܘܣ .

### CCXVI.

Tu es etiam trahens populum ad fontem veritatis . . . et etiam factus es similis fonti dulci, a quo quicumque biberit, non amplius sitiet, ex doctrina divinitatis . . . tenensque firmiter verba Evangelii . . . sicut dicitur de rege Davide, qui electus et unctus est super populum, sicut Tu super Ecclesiam sanctam, sciens secreta pura: Pater noster, et corona capitis nostri, auxiliator animabus nostris doctrina divina.

### CCXVII.

Nunc vero animadverti professionem vestram esse veluti lucernam, quæ super candelabrum posita est, ad quam nullæ pertingunt tenebræ, etsi vel totus mundus tenebras effuderit, illa nihilominus luxerit ceu sol super omnes.

### CCXVIII.

انت الذي صرت راساً وكبيراً البطاركة ومعلماً وواعظاً لجميع شعب اللّه ترويهم من تعاليمك الروحانية وتغديهم من اقوالك المحيية .

excellentiam vestram adoremus, et benedictionem a matre Ecclesia magna Pauli et Petri accipiamus nos humiles et subditi. Quis urget nos, ut hoc faciamus, nisi fides Christiana et amor vester erga humilitatem nostram? Et hoc, quod vestræ sapientiæ indicavimus sufficiat; sed sustinemus hunc totum laborem propter Romanam Ecclesiam.

## CCXIV.

Item credo sicut filius obediens; et semper obtemperabo ordinibus et confirmationibus, atque legibus Pontificis magnæ Romæ, qui nostro tempore viget; et etiam omnibus, qui ei succedunt in Pontificatu Romæ.

## CCXV.

ܐܦܠܐ ܗܟܢܐ ܡܫܡܥܗ ܫܡܫܘܬܐ ܕܢܦܫܐ . ܐܠܐ
ܐܝܟ ܕܠܡܦ̈ܩܢܐ ܘܠܡܦܘܪܙܐ ܘܠܡܦܬܬܐ ܕܛܘܪ̈ܟܝܐ
ܘܕܦ̈ܓܥܐ . . . ܘܟܠ ܗܝܡܢܘܬܐ ܡܪܝܪܬܐ ܘܟܠ
ܬܟܘܦܐ ܘܪܩܠܐ ܕܕܟܪܐ ܡ̈ܬܚܫܚܝܢܝܢ
ܕܒܢ̈ܝܗ ܕܐܝܬ : ܐܣܓܠ ܠܡܫܒܚܘ ܠܥܕܬܐ
ܕܟ̈ܠܗܝܢ ܒܡܫܝܚܘܬܐ ܕܠܗ .

sepes Ecclesiæ sanctæ, vos, inquam Cardinales sanctissimos obsecro, ut acceptetis hanc professionem fidei ab humilitate mea pro me et pro Patriarcha nostro, qui jussit me confiteri coram vobis fidem hanc vestram veram, dicens se acceptare professionem per me factam.

## CCXII.

وان سأل الاب السيد المشار اليه اعلاه عن اعتقادنا وايماننا فالسيّد (في السيّد) المسيح وبرهنة التجسد العجيب من الطاهرة مريم البتول فجميع ذلك مخلّد عندكم سابقاً من الابا السالفين البطاركة القديسين في الخزانة الرومانية كما هو مسطور عندنا ايضاً .

## CCXIII.

Etenim, o Pater, ecce fides mea pervenit ad Tuam sanctitatem cum epistolis, ut videas si est dolus in professione nostra, aut est error, aut recessio quædam a matre nostra Ecclesia Romana: admone et faciemus; Doce et obediemus . . . Et hoc sufficiat sanctitati Tuæ a nostra humilitate, quod ex ultimis orientis partibus, super capita et oculos nostros præcepta tua feramus, et venimus (Romam) contra omnes nationes sanguine nostro, et sustinemus calamitates, ut ante

## CCX.

Pater mi Papa Julius, Domine sedis gloriosæ Petri, congregentur tibi cunctæ nationes Romanorum . . . Ultimo hæc peto a sanctitate Patris mei carissimi, fidem orthodoxam stabilem. Quia literæ vestræ charitatis pervenerunt ad meam deficientiam et infirmitatem, et legi eas, et intellexi, et dixi : hodie venit ad me nuntius, et tamquam excitatus a somno surrexi a mari tribulationum . . . Et noli me despicere, Pater mi, corona capitis nostri, cum ausus fuerim scribere hoc et tot verba : sic enim decebat scribere nostram fidem ad vestram sanctitatem ut videas si illa continetur veritas vel non, quia tu es fornax ferri ruginosi, in quam quodcumque ingreditur ruginosum exit purum. Sic sumus nos miseri respicientes ad Deum, et ad vestram sanctitatem; firmate quæsumus nostram fidem veram.

## CCXI.

Obtestor Patrem Patrum, et Pastorem Pastorum, Pontificem Julium tertium, qui accepit signaculum nominis Trinitatis, ut dignetur acceptare hanc meam professionem, meo nomine, atque etiam nomine Patriarchæ nostri. Insuper vos Patres electos, qui estis

## CCVIII.

Pervenit ad nos epistola vestra elegans, quæ ex ore vestro sancto prodiit, et mandato vestro excelso conscripta est; et suscepimus eam manibus nostris debilibus, et eam super oculos nostros posuimus. Et sicut Simon senex, qui portavit D. N. J. Christum in ulnis suis, sic diximus: Quia viderunt oculi nostri pietatem vestram immensam. Nunc igitur Domine mi dimitte servo vestro peccata sua, sicut posita est in manibus vestris potestas ligandi atque solvendi, et omnium mysteriorum. Legimus eam siquidem cum laetitia et intelleximus quod in ea scriptum est cum gaudio, et mandatum vestrum attendimus, et non habemus os quod sufficiat ad commendationem vestram, neque linguam, quæ possit exprimere gloriam vestram, et nos contremiscimus excellentiam vestram, quia Dominus magnificavit vos.

## CCIX.

Non recepimus igitur eos, qui confitentur dualitatem divisivam unitatis, nec iterum eos, qui confitentur mixtionem et confusionem sicut Eutyches excommunicatus, sed recipimus omnes qui sequuntur fidem b. Petri Principis Apostolorum, et incedunt per viam Nicoeni concilii . . .

## CCV.

ܐܝܟ ܩܪܝܐ ܢܟܠܬܐ ܠܦܛܪܝܪܟܘܣ ܒܡܦܓܢܬ
ܘܟܢܐ ܗܢܐ ܘܩܪܐ ܠܗܘܐ ܕܡܒܪ̈ܟܢܐ ܐܘ ܠܡܟܝܢܗܘܢ .
ܒܪܟܒܐ ܐܚܝܐ ܕܝܗܘ ܕܡܟܝܢܗ ܡܬܦܪܫ :
ܡܬܠܐܡܐ ܐܘܦ ܠܗܘܢ ܠܡܐܬܐ ܕܠܐ ܠܬܪܗܒ .

## CCVI.

ܘܟܠܝܢܘܗܝ (ܕܝܣܩܘܪܘܣ) ܦܘܠܘ ܕܝܢ
ܒܪܘܟܐ ܕܝܢ ܠܟܠ ܗܘܐ ܠܗ : ܐܡܪܝܢ
ܘܣܝܥܘܣ ܐܬܬܟܠ ܠܡܟܝܢ ܕܠܐ ܡܫܬܠܛܘܬܐ
ܕܒܘܪܣܝܐ ܡܠܝܫܢܐ ܕܝܬܐ ܕܙܘܥܡ .

## CCVII.

ܡܛܠ ܗܕܐ ܗܘܐ ܕܝܢ ܠܐܘ . . . ܒܬܪ ܕܐܬܪܐ
ܗܢܐ ܢܬܒܝܢ ܒܠܗܘܢ ܐܘܣܛܘܓܐ .

## CCII.

ܚܕܐ ܠܐܘܪܚܐ ܫܢ̈ܝܢ ܢܬܒܥܘܢ ܐܟܚܕܐ
ܡܝܛܪ̈ܦܘܠܝܛܐ ܘܐܦܝܣܩܘ̈ܦܐ ܠܘܬ
ܦܛܪܝܪܟܝܣ ܡܛܠ ܣܘܪ̈ܝܐ ܓܘ̈ܢܐ .

## CCIII.

ܐܦܝܣܩܘ̈ܦܐ ܕܗܘܦܪܟܝܐ ܪܒܬܐ ܗ̇ܘ ܕܝܢ
ܡܝܛܪܦܘܠܝܛܗ ܐܚܪ̈ܢܐ ܕܝܢ ܘܕܗܠܘ . . .
ܕܪܚܡܝܢ . . . ܢܗܘܘܢ ܡܫܪܝܢ ܐܓܪ̈ܬܐ
ܕܫܠܡܘܬܐ ܠܘܬ ܦܛܪܝܪܟܝܣ ܟܠ ܫܬ ܫܢ̈ܝܢ
ܚܕܐ ܙܒܢܬܐ . ܘܒܗܝܢ ܒܐܓܪ̈ܬܗܘܢ ܢܚܘܘܢ
ܟܠܗܘܢ ܣܘܪ̈ܝܐ ܓܘ̈ܢܐ ܕܐܬܪ̈ܘܬܗܘܢ ܕܣܢܝܩܝܢ
ܟܠ ܬܘܪ̈ܐ .

## CCIV.

ܘܐܦ ܬܘܒ ܫܠܝܛܝܢ ܐܦܝܣܩܘ̈ܦܐ
ܘܡܝܛܪ̈ܦܘܠܝܛܐ ܒܟܠܗܘܢ ܕܡܢ ܒܠܥܕ
ܡܦܣܢܘܬܐ ܕܦܛܪܝܪܟܐ ܢܚܘܢ ܐܦ̈ܝ ܡܠܟܐ .

## CCI.

ܐܡܪܝܢ ܕܐܝܟܢܐ ܕܡܘܫܐ ܗ̣ܘ ܒܠܚܘܕܘܗܝ
ܐܝܬܘܗܝ ܗܘܐ ܪܫܐ ܘܡܕܒܪܢܐ ܠܝܣܪܝܠ ܟܬܝܒܐ
ܒܗ ܒܙܢܐ ܚܕ ܐܢܫ ܕܗܘܐ ܪܫܐ ܘܡܕܒܪܢܐ
ܠܝܣܪܝܠ ܚܕܬܐ . . . ܘܐܝܟܢܐ ܕܗ̣ܘ ܡܘܫܐ ܓܒܐ
ܡܢ ܟܠܐ ܓܒܪ̈ܐ ܫ̈ܘܝܫ ܡܘܫܐ ܘܕܒܪ ܠܐܠܗܐ
ܘܟܕ ܐܝܟ ܪ̈ܘܫܐ ܐ̈ܠܗܐ ܘܪ̈ܘܫܐ ܡܠ̈ܐܬܐ ܘܪ̈ܘܫܐ
ܣܦܩܝܢ ܘܪ̈ܘܫܐ ܒܫܪܐ . ܘܢܗܘܘܢ ܕ̈ܝܠܝܢ
ܠܟܠܐ ܒܟܠܝ : ܘܡܢ ܢܗܘܐ ܠܗܘܢ ܒܬܓܪܐ
ܙܒܐ ܢܐܬܘܢ ܠܬܗ . ܘܒܬܓܪܐ ܐܟܘܬܐ ܗܢܘܢ
ܢܘܢ . ܒܗ ܒܙܢܐ ܘܡܘܫܐ ܬܪܝܢܐ ܕܐܝܬܘܗܝ
ܪܫ ܕܢܬܐ : ܡܢ ܐܠܗܘܬܐ ܗܘ ܠܗ ܕܢܓܒܐ ܡܢ
ܟܠܗ̇ ܒܪܢܫܘܬܐ ܓܒܪ̈ܐ ܕܐܠܐ ܡܘܫܐ ܘܢܣܒ
ܐܝܟ ܒܬܪ̈ܝܢܐ ܘܡܬܦܪ̈ܢܣܢܘܬܐ ܘܐܦܣܩܘܦܐ
ܘܒܗ̈ܢܐ ܕܢܗܘܘܢ ܫ̈ܠܝܛܝܢ ܕܒ̈ܢܐ ܕܫ̈ܒܐ . ܘܕ̈ܝܢܐ
ܙܘ̈ܙܐ ܢܦܪܥܘܢ ܐܝܟ ܠܡܘܫܐ ܬܪܝܢܐ . ܕܗܘܐ
ܪܫܗ ܕܢܬܐ ܒܝܫܬܐ . ܘܡܢ ܗܠܝܢ ܘܕܐܝܟ
ܗܠܝܢ ܐܬܘ̈ܬܐ ܕܐܬ̈ܐ ܫܓܝ̈ܐܢ ܐܝܟ ܡܬܒܪܢܫܐ
ܠܡܪ̈ܢܝܬܐ ܡܫܬܡܫܢܝܬܐ . ܐܠܐ ܡܢ ܒܠܚܘܕ ܐܘܦ
ܕܗܘܐ ܪܫܐ ܠܟܠܗܘܢ ܒܕܡܘܬ ܡܘܫܐ
ܠܝܗܘܕܝܐ ܡܢ ܟܠܠܐ .

## CXCIX.

Et sedes nostra Babylonica non ex se electa est, sicut aliorum hæreticorum, qui sine lege multiplicaverunt Patriarchas in universo sine sede Ecclesiæ magnæ Romæ: sed ex præcepto Papæ et ex consilio Ecclesiæ Romanæ electa est sedes Babylonis; et ita scriptum invenitur apud nos in annalibus . . . Sic itaque accepimus potestatem usque adhuc, et non a nobis ipsis aliquod fecimus, ut reliqui qui Apostolorum canones conculcaverunt, et leges Patrum, et impleverunt terram Patriarchis sine necessitate.

## CC.

ܗܘ ܟܕ ܗܘ ܒܪܫܐ ܕܢܦܫܐ ܐܓܪܬܐ ܕܦ̈ܦܐ
ܡܠܟܝܐ ܕܠܡܢ̈ܝܚܐ ܐܫܬܪܪܬ. ܡܢ ܒܬܪ
ܫܘܠܛܢܐ ܐܡܪܝܢ: ܘܟܕ ܗܘ ܦܛܪܝܪܟܘܬ ܟܠܗ
ܠܬܚܘܡܗܘܢ ܡܢܦܛܪܝܪܟܘܬܐ ܘܐܦܝܣܩܘܦܘܬܐ
ܒܥܠܐ ܕܢܗܒ ܠܗܘܢ ܐܚܪܢܐ ܐܢܐ ܘܢܬܬܣܝܡ
ܦܛܪܝܪܟܘܬ ܡܢ ܟܐܢܘܬܗܘܢ. ܘܗܘܐ ܗܪܟܐ
ܒܫܘܠܛܢܗ ܦܩܝܕ ܕܒܠܟܝ ܡܢ ܦܘܩܕܢܐ ܕܦܦܐ
ܘܢܬܬܣܝܡ ܦܛܪܝܪܟܐ ܟܠܠ ܟܠܗ.

## CXCVI.

ܕܐܢܫܐ ܗܘ ܟܗܢܐ ܕܡܫܡܠܐ ܐܦܝܣܩܘܦܘܬܐ
ܕܡܢ ܡܛܪܦܘܠܝܛܐ. ܘܕܠܐ ܡܫܠܛ ܗܘ ܕܡܢ
ܡܛܪܦܘܠܝܛܘܬܐ ܡܬܬܣܝܡ ܕܟܠܗ ܕܢܣܒܐ
ܐܦܢ ܡܛܪܦܘܠܝܛܐ ܘܢܫܬܡܠܐ ܡܢܗ ܢܬܒܪܟ
ܘܢܬܩܝܡ ܚܕܐ ܡܢ ܗܠܝܢ ܕܬܪܝܢ ܟܘܪ̈ܣܐ.

## CXCVII.

اذا مات اسقف او قُثِرس فصاحب المداين لهُ ان يسيم
مكانه من يصلح لهذا الرتبة

## CXCVIII.

ܠܐ ܓܝܪ ܠܡܠܟܐ ܐܝܬ ܗܘܐ ܠܡܥܒܕܘ ܟܠܠ
ܓܒܝܬܐ ܕܗܘ ܕܓܒܝܬܗ ܕܝܠܗ ܗܘܐ
ܡܛܪܦܘܠܝܛܘܬܐ. ܐܠܐ ܟܕ ܕܝܠܗ ܒܫܡܥܬܐ
ܘܗܘܝܐ ܠܡܠܟܐ. ܒܬܪ ܕܡܬܝܕܥܐ ܗܘܬ ܠܗ
ܫܡܫܐ ܗܘ ܒܪܘܟܐ ܕܓܒܝܬܗ ܘܗܟܢ
ܢܗܘܐ ܗܘܐ ܐܝܟ ܕܓܒܝܬܐ ܕܝܠܗ.

## CXCV.

ܐܝܠܝܢ ܕܡܬܦܪ̈ܫܝܢ ܠܒܪ̈ܐ ܕܐܦܝܣܩܘܦܘܬܐ
ܒܓܠܝܘܬܐ ܕܡܝܛܪ̈ܦܘܠܝܛܝܣ ܕܝܠܗܘܢ ܐܘ
ܕܦܛܪ̈ܝܪܟܝܣ ܐܘ ܒܡܫܡܫܢܘܬܐ ܕܒ̈ܬܐ ܕܝܢ
ܡܢܗܘܢ ܢܬܬܣܝܡ ܗ̇ܘ ܦ̇ ܕܒܗܘ . ܒ ܚܠܦ
ܡܝܛܪ̈ܦܘܠܝܛܝܣ ܐܘ ܒܦܛܪ̈ܝܪܟܝܣ ܗ̇ܠܝܢ
ܒ̈ܬܐ ܕܡܬܩܪ̈ܝܢ ܢܣܡܘܢ ܡܢ ܥܕ̈ܬܐ ܐܚܪܢܐ
ܕܢܬܡܠܠ ܫ̊ܢܐ ܒܙܒܢܗ . ܘܡܢ ܕܐܬܬܣܝܡ
ܢܟܢ ܡܐܬܝܬܗ ܡܥܠܠܬܐ ܠܫܘܪ̈ܗ ܘܠܡܪܬܗ
ܕܦܛܪ̈ܝܪܟܝܣ ܕܢܬܡܠܠ ܡܢܗ ܐܝܟ ܩܢܘܢܐ
ܕܣܝܡ . ܘܐܝܠܝܢ ܕܠܒܪ ܡܢ ܗܢܐ ܩܢܘܢܐ
ܡܬܬܣܝܡܝܢ : ܠܒܛܠܗܘܢ ܡܢ ܕܪ̈ܓܝܗܘܢ .
ܘܗ̇ܢܘܢ ܕܣܡܟܝܢ ܠܗܘܢ ܠܬܫܡܫܬܗܘܢ ܠܓܙ̊
ܕܝܢܐ ܕܫܓܘܫܐ .

### CXCI.

فلما سمع سماخوس بطرك رومية بهذه الخطوب احرم سويروس والقايلين بمقالته

### CXCII.

ܘܣܛ̈ܝܢܝܢܘܣ (ܡܛ̈ܝܢܝܢܘܣ) ܐܦܝܣܩܘܦܐ ܒܠܡܝܘܢܐ ܕܪܘܡܝ ܟ̊ܢܫ ܡܐܐ ܘܬܡܢܝܐ ܐܦܝܣܩ̈ܘܦܐ ܘܐܚܪܡ ܠܣܘܝܪܘܣ ܡܠܟܐ ܘܠܦܛܪܘܣ ܘܠܩܘܪܘܣ ܘܠܦܐܘܠܘܣ ܘܠܟܠ ܕܠܐ ܡܘܕܐ ܠܡܩܒܠܘ ܬܪܝܢ ܟܝ̈ܢܐ ܘܬܪܬܝܢ ܡܥܒܕ̈ܢܘܬܐ ܘܬܪܬܝܢ ܕܡ̈ܘܬܐ.

### CXCIII.

ܗܟܢܐ ܐܦ ܪܘܡܐ ܕܒܬ̈ܐ ܡܢܗ ܗ̊ܘܝܢ ܕܩ̈ܪܝ ܒܩ̈ܢܝܐ ܡܗܘܢܝܫ ܘܡܢܗ ܡܫܬܡܠܠܝܢ ܦܘܪ̈ܫܢܐ ܝ̈ܘܢܝܐ ܐܗܐܢܫ.

### CXCIV.

ܘܡܢ ܒܫܪܟܢ ܢܬܐ ܐܦܝܣܩܘܦܐ ܕܩܘܫܬܫܝܢܐ ܘܢܫܬܡܠܠ ܥܡ ܡܝܛܪܘܦܘܠܝܛܝܣ ܪܒܐ ܫܘܠܛܢܐ ܕܫܠܝܛ ܘܕܦܛܪܝܪܟܘܬܗܘܢ.

## CLXXXIX.

ܐܝܢܗܘ ܕܠܗܕܐ ܚܐܪܘܬܐ ܕܠܒܪ: ܡܢ ܗܝܡܢܘܬܐ.
ܒܟܬܒܐ ܕܦܐܐ ܠܒܝܬܝ ܠܐ ܬܕܚܘܩ ܘܬܫܠܐ ܠܒ
ܢܗܪܐ ܢܩܦܝܢ. ܡܢ ܢܘܦܐ ܕܡܫܬܡܗܠܐ ܠܟ
ܬܒܥܬܐ ܗܕܐ ܘܡܬܚܘܝܢܐ ܠܟ ܝܠܝܦܘܬ:
ܘܒܟܬܒܐ ܠܐ ܬܫܒܘܩ ܠܗܪܣܝܣ ܗܕܐ
ܡܫܒܚܬܐ: ܡܢ ܩܠܗ ܫܘܬܦܘܬܐ ܕܟܝܐ
ܩܐܬܘܠܝܩܝܐ ܐܝܬܝܗ ܡܟܪܙܐ.

## CXC.

ܡܟܝܗܘ ܠܝ ܟܕ ܣܟܡܗ ܡܫܬܪܐ: ܕܗܘ
ܢܣܟܘܪ. ܕܐܝܢܗܘ ܠܟܠ ܟܐܝܢܬܐ ܗܕܐ ܕܐܫܬܕܪܬ
ܘܒܣܗܕܘܬܐ ܕܒܗ̇ ܢܦܫܐ ܐܒܐ (ܐܢܛܠܝܣ
ܐܦܝܣܩܘܦܐ) ܟܕ ܡܬܩܒܠܐ ܗܝܡܢܘܬܗ ܕܝܠܐ
ܦܠܓܗ ܗܘ.. ܥܒܕܬܐ ܕܐܬܝܗ ܡܢ ܟܘܪܣܝܐ
ܕܫܠܝܚܐ ܢܬܠ ܠܗ . ܟܕ ܗܘ ܕܫܘܬܦܘܬܐ ܕܠܘܝ
ܟܕ ܫܘܬܦܘܬܐ ܕܠܐ ܠܘܬܗ ܡܬܢܟܠܐ . ܟܕ
ܡܠܘܬ ܐܘܗܪܘܗܝ ܕܠܘܬܝ ܗܘ ܐܟܘܬ ܠܘܝ:
ܕܗܠܝܢ ܐܒܗ̈ܝ ܩܕܝ̈ܫܐ ܐܦܝܣ̈ܩܘܦܐ ܗܘܘ
ܘܟܬܪܣܫ ܕܫܘܟܢܐ ܦܠܘܡܝܢܐ ܠܐ ܐܪܦܝܘ ܐܒܐ:
ܐܝܢܗܘ ܕܠܐܝܬܐ ܗܘܐ ܕܐܬܝܗܒ ܘܠܟܗܢܘܬܐ
ܘܐܚ̈ܕܬܐ ܕܢܦܫܗ ܢܦܫܠܘܢ: ܠܟܠܝ ܒܫܘܬܦܘܬܐ
ܕܫܘܬܦܘܬܐ ܐܠܗܝܬܐ ܕܠܘܬܝ .

## CLXXXVI.

ثم اجتمع اليه (اي الى لاون) قوم من المقطوعين وشكوا اليه حالهم وعرّفوه انّهم مظلومون ورفعوا في الاب السيد ديوسقوروس بطرك الا سكندرية انهُ عمل مجمعاً ولم يجعل لك فيه موضعاً يساءلك لحدود ولا يشاورك في ما يفعله وانه قطع بطرك القسطنطينية والاساقفة الذين معه وهم بريّون من الذنب وقد فعل كما اشتهى ولم يشاورك .

## CLXXXVII.

ܡܪܝ ܒܣܝܠܝܘܣ ܒܐܓܪܬܗ ܕܣܡܟܝܢ ܘܬܪܝܢ ܕܠܘܬ ܐܬܢܣܝܣ ܐܡܪ ܐܬܪܟܝܢ ܗܟܢܠܐ ܕܢܟܬܘܒ ܠܦܦܐ ܕܪ̈ܗܘܡܝܐ ܕܢܟܬܦܐ ܒܣܘܣ̈ܢܝܢ ܘܕܘ̊ܢ ܐܝܟ ܕܐܦ .

## CLXXXVIII.

ܘܒܗ ܒܐܓܪܬܐ ܐܡܪ. ܘܐܢ ܐܝܬ ܢܒܬܐ ܢܦܫܗ ܘܬܒܬܐ ܕܡܪܝ. ܕܝܢܗ ܕܦܛܪܝܪܟܣ ܠܦܦܐ ܢܬܢܛܪ. ܘܡܢܗ ܢܬܟܢܫܘܢ ܒܐܦܬ ܡܢ ܦܦܐ ܘܠܐ ܡܢ ܬܠܡܝ̈ܕܘܗܝ .

## CLXXIV.

ܦܳܣܩܣܝܢܘܣ ܘܠܽܘܩܳܢܬܺܝܣ ܐܦܝܣܩܘ̈ܦܐ.
ܩܳܣܝܠܺܝܣ ܘܣܶܢܬܘܿܪ ܣܡܝ̈ܢܐ ܐܡܪܘ:
ܕܡܢ ܠܐܘ ܒ ܢܽܘܦ ܕܝܬܐ ܘܕܒܠܗ ܡܪܐ
ܕܗܝܡܢܘܬܐ ܕܦܪܝܫܐ ܠܐ ܟܠܐ. ܡܛܠܐ ܕܝܠܦ
ܕܡܦܝ̈ܣܢܐ ܡܢܗ ܒܐܬܪܘܬܐ ܕܡܒܚܢܐ ܟܠܐ ܐܪܐ
ܕܦܪܝܫܘܬܗ ܕܡܢܝ. ܡܢ ܥܒܕ ܡܟܝܠ ܐܢܐ
ܠܘܬ ܦܝܠܘܣܘܦܘܣ ܗܘ ܕܡܢ ܥܒܕ ܐܢܝ
ܐܝܬܘܗܝ ܗܘܐ ܐܦܝܣܩܘܦܐ ܕܝܬܐ ܗܕܐ ܐܓܪܬܐ
ܡܪܗܘܐ.

## CLXXXV.

ܐܢܬܘܢ ܐܒܗ̈ܝܢ ܚܒܝܒܬܘܢ. ܕܒܥܠܕܒܒܝܢ ܕܗܘܐ
ܣܒܐ ܘܡܪܝܪܐ ܒܚܝܬܘܢ. ܗܢܘܢ ܐܒܗ̈ܬܢ ܡܢܗܝܪܢܐ
ܗܘܘ ܫܘܒܚܐ ܘܡܢܗܪܢܐ ܕܐܒܗܘܬܐ ܗܕܐ ܕܝܠܢ
ܟܠܢ ܠܡܫܝܚܐ ܘܒܢ̈ܝܐ ܒܗ ܐܫܬܪܝܢ
ܘܡܫܬܡܠܝܢ ܐܝܟ ܗܕܡ̈ܐ ܕܟܠܗ ܦܓܪܐ ܒܪܝܫܐ
ܡܠܟܐ ܕܗܕ̈ܡܐ.

## CLXXXIII.

ܡܛܠ ܕܝܢ ܕܐܦܠܐ ܩܢܘܢܐ ܐܝܢܐ ܡܫܬܟܚ: ܕܐܝܬ ܒܗ ܚܝܠܐ ܒܐܦܘܦܐܣܝܣ ܕܝܢ ܗܢܐ: ܗܘ ܕܠܐܦܘܦܐܣܝܣ ܐܠܗܝܬܐ ܗܘ ܟܠ ܢܦܫܗ ܡܪܐ ܓܠܝܐܝܬ. ܡܫܠܛܢܘܬܐ ܕܟܘܪܣܝܐ ܕܝܠܢ ܬܚܡܬ: ܕܠܐ ܐܢܫ ܡܢ ܐܦܝܣܩܘ̈ܦܐ ܐܘ ܡܢ ܡܠ̈ܟܘܗ: ܐܘ ܐܝܢܐ ܕܗܘ ܐܝܬܘܗܝ ܒܐܝܢܐ ܕܗܘ ܡܘܡܐ ܕܟ̈ܢܣܛܐ: ܐܝܠܝܢ ܕܡܢ ܢܣܛܘܪܝܘܣ ܐܘ ܡܢ ܐܝܠܝܢ ܕܕܡܝܢ ܠܗ: ܡܢ ܕ ܩܪܒ ܠܡܥ̈ܪܐܘ ܕܐܝܟ ܗܠܝܢ: ܐܫܬܕܝܘ ܡܢ ܕܒܬܗ ܐܘ ܡܢ ܫܘܬܦܘܬܐ: ܢܣܒܝܢ ܕܐܫܬܕܝܘ ܐܘ ܐܬܢܚܝܘ ܡܢ ܫܘܬܦܘܬܐ.

## CLXXX.

وبالجملة فحكم من دونه اليهِ . وحكمه الى المسيح ·
واكّد ذلك داديشوع وامر ان لا يُجمع على الجاثليق
ولا يُخاصَم ·

## CLXXXI.

ܐܘܣܝܣ ܐܦܝܣܩܘܦܐ ܐܡܪ... ܢܦܩ ܠܗܘܕܝܗ ܕܦܛܪܘܣ ܡܠܟܝܐ. ܘܐܬܟܬܫ ܥܡ ܗܢܘܢ ܕܪ̈ܝܢ ܐܬܪ̈ܬܐ ܡܛܠ ܗܘܐ ܣܘܢܗܕܐ ܠܦܘܠܘܣ ܐܦܝܣܩܘܦܐ ܕܪܘܡܝ. ܐܝܟܢܐ ܕܒܝܢ ܐܦܝܣ̈ܩܘܦܐ ܗܢܘܢ ܕܡ̈ܥܒܪܝܢ ܠܗ ܠܐܦܪܟܝܐ: ܐܢܘܢ ܕܢܗܘܐ ܗܘܐ ܡܫܝܚܐ. ܢܗܘܘܢ ܢܛܪ̈ܝܢ ܗܘ ܒܛܠ ܕܝܢܐ ܕܖ̈ܫܐ ܗܘ ܗܘ ܢܛܪ.

## CLXXXII.

ܐܦܘܦܐܣܝܣ ܕܟܠ ܢܣܛܘܪܝܣ ܘܦܘ̈ܩܕܢܐ ܕܦܘܪܫܢܐ ܗܠܝܢ ܕܢܟܝܢ ܗܘܐ ܠܗ.

### CLXXVIII.

اجاب ديوسقوروس وقال قد كان ايضا سطانائيل كبير في الملايكة . ولما خالف اللّه سقط وصار شيطاناً . وهكذا لاون فاذا كان على الامانة المستقيمة وطائعها كان الكبير المفضّل المبجّل .

### CLXXIX.

ܠܐ ܫܰܠܝܛܝܢ ܐܦܝܣܩ̈ܘܦܐ ܕܟܢܘܫܐ ܟܠ ܪܫܗܘܢ ܘܪܒܗܘܢ ܢܢܒܝܢ. ܡܛܠ ܕܠܝܬ ܠܗܘܢ ܫܘܠܛܢܐ ܕܢܗܘܘܢ ܠܟܠܗܘܢ. ܘܝܟܢ ܕܠܐ ܫܠܝܛܝܢ ܠܦܘܫܳܩܗ ܐܝܢ̈ܘܢ ܟܠ ܡܕܡ ܕܠܐ ܐܬܝܗܒ ܠܗܘܢ ܡܢ ܐܠܗܐ ܘܠܐ ܡܢ ܒܢܝ̈ܢܫܐ . . . ܠܰܚܦܝܢ ܘܐܡܪܝܢ ܩܳܢܘ̈ܢܐ ܗܢܐ ܕܠܐ ܡܫܬܪܐ ܘܠܐ ܡܬܒܛܠ ܕܒܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܚܬܡܝܢܢܗܘܢ: ܘܡܫܠܡܬܐ ܕܫܠܝܚܘܬܐ ܠܐ ܐܢܫ ܫܠܝܛ ܠܡܥܒܕ ܟܢܘܫܐ ܟܠ ܟܬܘܠܝܩܐ. ܘܠܐ ܠܡܥܒܕ ܚܪ̈ܡܐ ܘܗܦܟ̈ܐ ܘܦܠܓ̈ܘܬܐ. ܘܠܐ ܠܡܒܬܩ ܥ̈ܡܐ ܕܥܠܐ ܘܐܠܦ̈ܐ ܠܟܠܗܘܢ. ܐܠܐ ܗܘ ܢܗܘܐ ܕܐܦ ܠܟܠܗܘܢ ܐܝܟ ܕܠܬܚܬ ܡܢܗ ܐܢܘܢ. ܘܕܝܢܐ ܕܝܠܗ ܬܢܛܝ: ܠܡܫܡܫܢܐ ܕܗܘ ܒܝܢܗܘܟ ܘܐܪܝܟ ܘܫܡܗ ܒܪܫܐ ܕܒܝܬܗ. ܕܗܒܢܐ ܫܰܪ ܠܡܪܘܬܗ ܡܬܘܡܝܐ. ܕܪܝܫܢܘܬܐ ܕܝܠܗ ܬܬܗܦܟ ܘܬܬܒܪ ܡܪܘܬܗ ܫܠܝܛܘܬ ܟܠ .

## CLXXVI.

ܟܕ ܫܫܝܢܝܬܗ (ܠܝܣܛܘܪܘܣ) ܡܢ ܐܚ̈ܬܗ:
ܘܡܢ ܒܥܒ̈ܕܘܗܝ ܐܝܠܝܢ ܕܐܬܦܪ̈ܢܘ ܡܕܡܝܢ
ܗܘܐ: ܘܡܢ ܐܝܠܝܢ ܕܡܢܗ ܗܘܐ ܐܬܐܡܪܝܢ
ܒܗܕܐ ܡܬܦܪܦܠܝܣ: ܘܐܫܥܗܕ ܕܪܡܫܝܐܝܥ
ܡܥܪ̈ܬܐ ܘܡܕܒܪ̈ܐ: ܐܠܝܫܥ ܟܕ ܡܢ ܨܝ̈ܘܢܐ
ܡܫܬܥܗܕܝܢ: ܘܡܢ ܐܚ̈ܬܗ ܕܦܝܫܐ ܐܦܢ
ܘܟܢ: ܠܡܫܡܫܥ ܠܐܬܢܣܝܘܣ ܐܦܝܣܩܘܦܐ
ܕܟܬܒ ܕܬܘܫܒܚܬܐ: ܟܕ ܐܒܘܢ ܩܕ̈ܝܫܐ ܕܡܪܢ
ܠܟܠ ܗܕܐ ܐܬܦܐܣܣ ܒܡܕܝܢܬܐ ܐܬܝܢ.

## CLXXVII.

ܬܬܫܡܫ ܗܒܠܐ ܟܠ ܐܝܠܝܢ ܕܗܘܘ ܡܫܬܥܪܝܢ
ܐܝܟܢ ܡܥܗܕܢ ܐܬܪܐ ܠܐܝܠܝܢ ܕܟܕܝܢ ܕܐܦ
ܠܡܫܘܬܐ ܕܪܘܚܢ ܡܢ ܕܝܠܗܘܢ ܚܝ̈ܝܗܘܢ:
ܘܠܡܫܟܠ ܐܝܠܝܢ ܕܠܝܬ ܠܗܘܢ ܡܫܟܚܝܢ
ܠܠܒܗܘܢ: ܗܟܢܐ ܥܒܕ ܕܝܢܐ ܠܟܢ ܡܢ ܡܢܘܬܐ
ܘܢܦܫܬܐ ܢܦܫܗܘܢ: ܗܘ ܕܝܢ ܙܢܐ.

## CLXXV.

ܒܗ ܒܙܒܢܐ ܐܦܪܝܡ ܐܦ ܠܐ ܪܫܐ ܕܥܕܬܐ ܐܘܟܝܬ
ܗܝܡܢܘܬܐ ܚܕܘ. ܐܠܐ ܒ ܒܪܝܫܐ ܗܘ ܐܝܬ ܠܗ
ܚܝܢܦܘܬܐ ܠܐ ܦܛܪܝܪܟܐ ܘܡܝܛܪܦܘܠܝܛܐ
ܘܐܦܣܩܘܦܐ ܕܒܠܐ ܐܬܪ ܢܨܝܒܝܢ ܠܥܕܬܗ
ܕܡܫܝܚܐ. ܘܗܢܘܢ ܗܠܝܢ ܚܢܝܦܝܢ ܠܟܗܢܐ
ܘܠܡܫܡܫܢܐ ܘܗܕܐ ܒ ܢܗܘܘܢ ܟܠܗܘܢ
ܡܫܬܡܫܝܢ ܠܟܠܐ ܡܢ ܪܘܡܐ ܐܒܐ ܚܣܝܐ.
ܘܗܟܢܐ ܡܣܦܩܝܢ ܒܕܘܟܝܗܘܢ ܘܒܫܡܫܬܗܘܢ.
ܒܪܡ ܕܝܢ ܐܢܗܘ ܕܢܦܪܘܫ ܐܢܫ ܡܢܗܘܢ
ܘܢܥܒܕ ܠܐ ܦܘܩܕܢܗ ܕܐܒܐ ܚܣܝܐ. ܡܬܟܠܐ
ܡܢ ܫܡܫܗ ܘܢܦܠ ܡܢ ܕܪܓܗ.. ܘܠܐ ܡܟܠܐ
ܡܫܬܡܥܢܗ ܦܛܪܝܪܟܐ ܐܘ ܡܝܛܪܦܘܠܝܛܐ ܐܘ
ܡܕܡ ܕܐܢ ܗܟܢ. ܐܠܐ ܟܠܗܘܢ ܗܪܣܝܘܛܐ
ܘܚܪܝܡܐ ܘܕܗܘܬ ܥܠ ܗܪܣܝܣ ܕܝܠܗ. ܗܕܐ ܗܝ
ܠܢܘܕܝܘܬܐ ܗܝ ܕܐܡܪܝܢ ܒܐܡܬ ܕܒܫܡܝܐ...
ܘܗܟܢܐ ܐܦܪܝܡ ܕܚܝܘ ܪܫܘ ܕܒܬܐ ܘܡܕܒܪܢܗ
ܘܠܗ ܚܛܗܐ.

## CLXXIV.

ܗܟܢܐ ܒܫܬܝܩܘܬܐ : ܐܝܬ ܠܗ ܠܟܘܪܣܝܗ ܪܡܘܬܐ :
ܘܐܡܪ̈ ܘܡܪ̈ܡܪܘܬܐ : ܘܪܒ ܡܢ ܟܠ ܒܘܪ̈ܣܡܬܐ ❖
ܘܠܗ ܓܒ ܡܪܐ ܕܓܒ̈ܝܐ : ܪܚܡܐ ܘܪܒܐ ܕܬܠܡ̈ܝܕܐ :
ܓܒܐ ܘܠܗ ܐܫܠܡ ܩܠ̈ܝܕܐ : ܕܡܠܟܘ ܘܕܚ̈ܝܐ ܢܬܕܐ ❖
ܕܬܪܬܝܢ ܕܝܢ ܒܡܢܝܢܘܬܐ : ܥܡ ܐܒܐ ܗܘ ܕܐܒܗܘܬܐ ❖
ܘܠܝܬ ܠܗ ܠܐܢܫ ܕܢܠܗܘܝ : ܘܡܫܠܛ ܗ̣ܘ ܒܟܠ
ܡܫܠܛܘܬܐ : ܡܢ̈ ܢܝܬܐ ❖
ܘܠܗ ܐܝܬܘܗܝ ܡܫܠܛܢܐ : ܕܒܗ ܟܠ ܟܠ ܐܘܚܕܢܐ :
ܐܝܟ ܕܪܡܣܐ ܒܣܘܢܝܐ : ܕܣܢܗܘܕܣ ܒܩܣܛܢܛܝܢܐ ❖
ܘܗ̣ܘ ܐܬܘܗܢܪܒܐ ܘܡܒܐ : ܕܢܟ̈ܠܢܐ ܕܒܟܠ ܫܘ̈ܦܐ :
ܘܢܛܪ̈ ܒܟܘܪܣܝܗ ܕܗ̇ܘ : ܘܩܢܘܡܐ ܕܡܫܒܚܝܢ
ܒܒܪܐ : ܒܐܒܐ ❖

( ܩܥܓ )

## CLXXIII.

ܫܡܫܐ ܕܒ̈ܣܝܡܗ̇ ܕܥܕܬܐ : ܘܙܡܝܪܐ ܕܟܠܗܘܢ ܟܢܘ̈ܫܬܐ :
ܘܪܫܐ ܕܟܠܐ ܐܒܗ̈ܬܐ : ܘܦܛܪܘܣ ܪܫܐ ܠܝ ܐܦܪܝܡ ❖
ܫܪܫܐ ܐܢܬܝ ܕܗܝܡܢܘܬܐ : ܘܪܒܝܐ ܪܒ ܪܒܘ̈ܬܐ :
ܘܪܫܐ ܕܟܠܗ̈ܘܢ ܬܘܕ̈ܝܬܐ : ܘܦܛܪܘܣ ܐܦܘ ܠܝ ܐܠܠܒܡ ❖
ܫܟܠܠܐ ܐܢܬܝ ܕܟܗܢܘܬܐ : ܘܡܫܡܫܢܐ ܕܥܕ̈ܬܐ :
ܘܢܘܗܪܐ ܕܒܪܢܫܘܬܐ : ܘܬܐܓܪܐ ܕܘܪܫ ܠܝ ܐܢܢܫ ❖
ܡܢܝܐ ܕܐܘܪܚܐ ܡܫܝܚܝܬܐ : ܐܢܬ ܐܢܬܝ ܒܡܪ̈ܢܘܬܐ :
ܘܡܫܡܫܢܐ ܗܝܡܢܘܬܐ : ܘܐܢܐ ܒܫܡܐ ܠܝ ܐܦܫܡ ❖

ܡܒܥܐ ܐܢܐ ܕܡܫܠܡܢܘܬܝ : ܘܒܥܐ ܒܫܡܐ ܕܡܪܘܬܝ :
ܐܢܬ ܚܘܢܢܝܢܝ ܒܒܥ : ܘܬܚܘܒܘܬܟ ܒܝܕ ܠܓܒܢ
ܠܒܘܬܝ : ܢܚܘܦ ❖
ܦܘܒܣ ܕܒܘܬܝ ܡܫܠܡܢܐ : ܠܐ ܗܘܐ ܠܒܝ ܕܘܡܐ :
ܓܒܪܢܠܐ ܦܛܘܗ ܒܠܒܝܐ : ܠܒܘܬܗ ܡܢ ܡܘܬܐ ܙܟܡ ❖
ܡܒܪܐ ܢܘܪܐ ܕܪܚܡܬܝ : ܒܠܒܐ ܕܟܠܗ ܡܢ ܒܢܬܝ :
ܘܐܢܐ ܡܠܟ ܡܫܝܚܬܐ ܠܒܒܝ : ܗܘܐ ܐܢܐ ܕܒܬܪܟܝ ܐܦܘܡ ❖
ܦܘܬܐ ܕܡܢ ܥܒܝܕܘܬܝ : ܙܕܝ ܘܡܫܡܫ ܠܡܪܥܝܬܝ
ܡܢ ܩ̈ܕܡܐ ܕܡܫܠܡܢܘܬܝ : ܘܠܐܡܕܐ ܕܡܢ ܡܬܠܬܝ ܐܝܒܡ

†. Ego *humilis* Joseph Archiep. Insulæ, subscripsi.

†. Ego *humilis* Timotheus Archiep. Jerusalem, subscripsi.

†. Ego *humilis* Abraham Episcopus Vehdonfores, subscripsi.

†. Item ego Joannes Jesu Archiep. loci civitatis Wan veni post congregationem et subscripsi.

Datum in civitate Amed an. 1927. Græcorum, die veneris 8. mensis Martii.

## CLXXII.

### EX CUBICULO PATRIARCHALI ORATIONES ET BENEDICTIONES CONCEDANTUR VOBIS.

Ab humili Elia orientali, qui per gratiam Dei sedi sanctæ Babylonis inservit, adorationes continuæ, et inclinationes perpetuæ, genuflexionesque sempiternæ ante sanctos pedes tuos, o Pater benedicte, et Caput Patrum, sol Christianitatis, et nomen in quo situm est ædificium Ecclesiæ Ecclesiarum: Dominus meus, et Pater meus Papa, Dominus Pater Patriarcharum omnium, qui in universo sunt.

## CLXX.

فالقصد من همتهم وغزير مروتهم عند وصولهم الى عند سيدنا البابا الاكلمنطس يقبلّوا لنا اقدامه ويسمعوا اوامره المطاعه ويكونوا بين يديه وخدمته طايعين واقفين . يسمعوا اقواله كانها من فم السيد المسيح . . . تطيعوه ولا تخالفوا امره فان من خالفه في اقواله الالهية فقد خالف السيد المسيح الذي بنعمته اقامه . وجميع ما يقوله السيد الاب لكم فتقوله (فتقولوه) لنا نحن نفعله نحن وجماعتنا من الدين الصحيح والايمان المستقيم بالكنيسة الكاثوليكية الابسطوليكية الرومانية . . . فان جميع ما يامر به السيد الاب نحن نفعله . وما يامر به الانجيل على فمه من ابطاله نحن اذا كان عندنا فنحن نبطّله . واذا حضرتم وعرفتونا (عرفتمونا) عن الامور الصالحة فنحن لا نخرج عنها .

## CLXXI.

Et si fuerit aliquid, quod non placeat vobis ex his quæ misimus, faciemus ut placeat vobis . . .

†. Ego Elias per gratiam Dei Patriarcha Orientis, subscripsi.

†. Ego *humilis* Gabriel Archiep. Hesno, subscripsi.

†. Ego *humilis* Elias Archiep. Schert, subscripsi.

## CLXVIII.

Pater mundus . . . qui sedet in sede veritatis . . . Dei voluntate et gratia electus in sede Petri . . . Et plus osculor terram sub pedibus tuis, et do obedientiam cameræ honoratæ a suo Domino . . . qui est Pater Patrum, et Pastor beatissimus, Caput principum, pastor ovium . . . gerens vicem verbi Dei, et vestitus veste spirituali, et coronatus mitra gratiæ Deitatis, et ornatus ornamentis atque ordinibus Mosaicis . . . corona filiorum baptizatorum, ac gloria populi Jesu . . . Tu es quintus Evangelista inter quatuor . . .

Et ego minimus inter capita sacerdotum, Ignatius indignus facio reverentiam bis et ter Patri meo dilecto, qui est Pater Patrum . . . qui est successor Patris nostri Petri, caput Patriarcharum Romæ, et caput Patriarcharum mundi sequentium Christum.

## CLXIX.

ونطلب من قدسك ان لا تنسانا من الصلاه والطلبة في كل وقت وحين لله عنّا ان يساعدنا ويتبنا (ويثبّتنّا) على الايمان المستقيم ويجعلنا نكمّل ما امرتَ به من الاوامر الالهية . . . ان لحقير ليس عنده تغفّل ولا مخالفة لاوامركم الالهية

## CLXV.

فقال الملك هذا كتاب لاون وامانته وهو الاب الكبير فيكم

## CLXVI.

ܗܝܕܝܢ ܐܬܩܪܝ ܕܡܠܬܐ ܕܠܐܘܢ ܦܦܐ ܒܡܨܥܬܐ ܘܐܡܪܘ. ܗܟܢܐ ܡܗܝܡܢܝܢ ܕܐܒ̈ܗܬܐ ܬܘܒܢܐ ܘܫܠܝ̈ܚܐ ܗܟܐ ܕܦܛܪܘܣ ܕܐܬܠܗܘܢ ܪܘܚܐ ܕܟܠܗܘܢ ܟܠܐ. ܕܢܣܛܘܪܝܘܣ ܠܐ ܢܬܒ ܒܟܢܘܫܝܐ.

## CLXVII.

Innotescat Sanctitati Patris communis (universalis) post Deum cœlestem, quod pervenit ad nos epistola vestra sancta per manum fratris sancti, sapientis, omnibus virtutibus ornati Andreæ; et levavi eam super capita nostra, et benedictionem recepimus ab ipsa, sicut a similitudine imaginis Jesu Christi. Quod autem mandatis de pace et charitate communi, et quis est qui non gaudeat de concordia? Cum autem simus paci perfectæ obedientes, primo ostendamus veritatem fidei nostræ, quam confitemur: et Deus testis est nobis, quod illud quod credimus corde, confitemur ore, et exaramus scriptura.

## CLXII.

ܡܛܠ ܕܦܩ̈ܕܬ ܡܕܢܚܐ ܕܠܐ ܦܛܪܝܪܟܐ: ܘܠܐ ܦܐܝܐ ܕܬܩܘܡ ܬܘܕܝܬܐ ܕܠܐ ܪܫܐ ܪܒܐ: ܐܬܚܫܒܘ ܐܒܗ̈ܬܐ ܕܠܗ ܠܩܬܘܠܝܩܐ ܢܟܢܘܢ ܦܛܪܝܪܟܐ. ܟܕ ܫܒܩܘ ܟܠܗܘܢ ܫܡܐ ܕܩܬܘܠܝܩܐ. ܒܗܘܢ ܕܡܢ ܟܢܘܫܐ ܡܕܢܚܐ ܘܦܢܝܬܐ ܡܛܠ ܗܢܐ ܒܫܠܡܘܬܐ ܕܪܫܢܐ. ܐܘܣܦܘ ܠܗ ܦܛܪܝܪܟܐ. ܟܝܕܘ ܕܠܐ ܦܐܝܐ ܠܬܘܕܝܬܗ ܘܕܠܐ ܦܛܪܝܪܟܘܬܐ ܬܗܘܐ . ܘܠܐ ܢܟܢܘ ܐܢܫ ܦܛܪܝܪܟܐ ܐܠܐ ܗܘ ܕܠܐ ܢܟܢܫܘܢ ܘܡܢ ܢܟܣܗܘܢ ܢܟܢܘܢ ܪܫܐ .

## CLXIII.

ܢܫܠܡ ܢܦܫ ܠܟܠ ܡܬ̈ܝܢ ܟܠ ܐܦ̈ܣܩ ܐܒܘܢ ܘܪܫ ܕܗܘܝܘ ܡܕܒܪܢ ܘܡܕܒܪܢܝܢ. ܘܗܘܘܝܐ ܕܟܠܗܘܢ ܫܩ̈ܝܠܬܐ ܘܐܝܟ ܠܠܗܘܐ ܡܢ ܕܕܝܢܘ ܩܬܘܠܝܩܐ ܕܗܘܝܘ ܠܗ ܦܛܪܘܣ ܪܫܐ ܕܟܠܗܘܢ ܫܠܝܚܐ .

## CLXIV.

ومثل سلطان الفطاركة على المطارنة وغيرهم هكذا سلطان فطرك رومية على كل الفطاركة .

## CLXI.

ܦܛܪܝܪܟܐ ܢܗܘܐ ܡܦܩܚ ܥܠ ܡܕܡ ܡܕܡ
ܕܩܢܝܢ ܒܐܘܚܕ̈ܢܝܗܘܢ ܡܛ̈ܪܦܘܠܝܛܐ
ܘܐܦ̈ܣܩܘܦܐ ܕܬܚܬ ܫܘܠܛܢܗ . ܘܐܦ ܡܫܟܚ
ܡܕܡ ܕܠܐ ܘܠܐ ܢܫܠܡܘܗܝ . ܘܢܦܩܕ
ܥܠܘܗܝ ܐܝܩܪܐ ܕܡܬܚܝܒܐ ܠܗ . ܐܒܐ ܕܝܢ
ܐܝܬܘܗܝ ܕܟܠܗܘܢ ܘܐܦ ܟܗ̈ܢܐ ܕܟܠܗ .
ܡܛ̈ܪܦܘܠܝܛܐ ܕܝܢ ܕܢܝܩܪܘܢ ܪܝܫܢܘܬܗ ܐܝܟ
ܠܐܦ̈ܣܩܘܦܐ ܠܗܘܢ ܒܕܘܟܬܐ ܕܐܚܐ ܪܒܐ .
ܘܢܬܛܦܣܘܢ ܠܦܘܬ ܕܙܕܩܗ ܘܕܘܒܪ̈ܘܗܝ
ܫܦܝܪ̈ܐ . ܦܛܪܝܪܟܐ ܕܝܢ ܐܝܬܘܗܝ ܒܕܘܟܬܐ
ܕܐܒܐ . ܘܐܦ ܐܒܐ ܐܝܬ ܠܗ ܫܘܠܛܢܐ ܥܠ
ܒܝܬܗ .

## CLX.

ܐܝܟ ܕܠܐ ܫܠܝܛܝܢ ܟܗ̈ܢܐ ܘܣܳܠܘܪ̈ܐ
ܘܒܪ ܐܦܝܣ̈ܩܘܦܐ ܒܢܝ ܣܡܠܪܢܗ ܕܐܦܝܣܩܘܦܐ
ܠܡܦܣܘ ܟܠ ܦܘܩܕܢܗ ܘܡܪܚܗ ܕܐܦܝܣܩܘܦܐ
ܕܐܚܕ ܪܫܘܬܐ ܕܐܬܪܐ ܟܠܗ : ܗܟܢܐ ܠܐ ܫܠܝܛܝܢ
ܡܛܪܦܘܠܝܛܐ ܗܫܪ̈ ܗܘܘ ܡܒܠܐ ܘܐܦܝܣ̈ܩܘܦܐ
ܦܘܣ ܐܬܪ̈ܘܬܐ ܠܡܕܝܢ̈ܬܗ ܘܠܡܕܝܢܬܐ: ܟܠ ܡܠܬܗ
ܘܦܘܩܕܢܗ ܘܡܪܚܗ ܕܦܛܪܝܪܟܣ ܗܢܐ
ܕܐܬܪ̈ܘܬܐ ܕܡܠܟܘܢ ܡܬܝܕܥܬ . . . ܡܫܠܛ ܕܠܐ
ܢܗܘܘܢ ܓܪ̈ܐ ܡܫܬܡ̈ܫܢܐ ܐܝܟ ܟܢ̈ܐ ܕܠܝܬ ܠܗ
ܪܒܐ . . .

## CLVII.

ܐܪܒܥܐ ܢܗܘܘܢ ܒܬܪ̈ܝܢܘ ܒܥܓܠ
ܐܪ̈ܒܥܝܢܘܬܗ ܕܥܠܡܐ . ܘܗܘܐ ܙܢܐ ܕܟܠܗܘܢ
ܗ̇ܘ ܕܙܪܘܥ .

## CLVIII.

ܢܟܡܐ ܗܘ ܐܡܪ ܡܣܟܢܐ . ܕܟܠܗܘܢ ܐܡܪ ܗܕ̈ܡܐ
ܠܬܚܬ ܡܢ ܗܢܐ ܐܝܬܝܗܘܢ ܘܟܠܗܘܢ ܒܗ
ܡܬܢܝܚ . ܘܗ̣ܘ ܟܠܐ ܟܠܗܘܢ ܡܚܝܐ ܐܘܟܝܢܗ
ܘܡܬܝܒܬܗ . ܟܠܠ ܡܢ ܗܢܐ ܐܡܪ ܠܒܗ ܐܠܐ ܐܢ
ܒܟܘܪܐ ܕܗܢܐ ܘܕܟܠܗܘܢ ܗܕ̈ܡܐ :

## CLIX.

ܡܠܐ ܕܦܬܓܡܐ ܐܝܟ ܕܙܡܝܢܬܐ ܡܬܦܫܛ .
ܘܠܬܚܬ ܡܢܗ ܐܝܟ ܟܠܗܘܢ ܡܫܠܡܢܐ ܕܒܬܪ̈ܐ
ܘܡܢܗ ܢܗܘܘܢ ܚܝܠܐ ܘܡܫܠܡܢܐ ܕܢܗܘܘܢ
ܐܝܬܝܗܘܢ .

## CLIV.

ܡܪܝ ܐܬܢܣܝܘܣ ܦܛܪܝܪܟܐ ܕܐܠܟܣܢܕܪܝܐ ܒܐܓܪܬܗ
ܕܠܘܬ ܦܠܝܟܣ ܦܦܐ ܐܡܪ : ܡܛܠܗܢܐ ܐܘܣܦܘܗܝ
ܡܫܝܚܐ ܠܗܘܢ ܘܠܡܦܩܕܐ ܕܒܗܘܢ ܪ̈ܫܐ ܟܠܐ
ܒܘܦܫܢܐ ܩܝܡܐ . ܘܡܦܩܝܢ ܕܢܦܪܫܘܢ
ܠܟܠܗܘܢ ܚܕܐ .

## CLV.

ܗܘܐ ܓܒܝܐ ܠܩܢܘܢܘܣ ܬܥܠܝܬܐ : ܕܐܪܒܥܐ
ܦܛܪܝܪܟܐ ܢܗܘܘܢ ܒܟܠܗ ܥܠܡܐ .... ܘܢܗܘܐ
ܪܫܐ ܗܘ ܕܪ̈ܗܘܡܐ ܐܝܟ ܦܩܘܕܐ ܕܫܠܝ̈ܚܐ
ܕܐܝܟ ܒܡܢܝܢܗܘܢ .

## CLVI.

ان يكون البطاركة في جميع الدنيا اربعة لا غير مثل كتبة
الانجيل الاربعة واركانها الاربعة . وان يكون الرئيس صاحب
رومية على ما امر به الحواريّون .

## CLII.

وقد نشكر الله تعالى ونقدَّسه ونعظّمه الذي اقامك السيد المسيح ماسك زمام الامانة الكاثوليكية وضابط اعماد (اعمدة) كنيسة الله المقدسه الرومية (الرومانية) الرسولية الرحوم الراءوف على جميع شعوب النصرانية ومحب لكلمن يامن بالمسيح مثل من خلفك في كرسيه مار بطرس .

## CLIII.

. . . Sciat Tua erga nos charitas, quod pervenerunt ad nos literæ, et Fides Tua firma, et benedictiones quas misisti humilitati meæ, et accepi benedictionem simul cum populo meo, et gratias Christo egi, eo quod dignus benedictionibus sanctitatis Tuæ atque memoria illustri factus sum, et numerasti me inter filios tuæ Paternitatis præter mea merita . . . Atque nunc o Pater, submisso capite adoramus ante sedem tuam sine fraude et dolo, et præceptum tuum a me est recœptum ex præcepto illius, qui claves tradidit Tibi. Neque negabo illam vocem dictam Petro : *quod tibi tradidi claves regni, et quod ligabis in terra sit ligatum in cœlis, et quod solveris in terra sit solutum in cœlo.*

## CL.

ܡܛܠ ܪܘܚ ܕܩ̈ܦܐ ܕܡܢ ܝܘܩ̈ܕ ܦܛܪܘܣ ܩܕܝܫܐ
ܘܕܡܐ ܠܚܘܡ . ܓܢܠܘܬ̈ܐ ܐܝܟ ܕܠܗ
ܘܐܦܛ̈ܪܘܦܐ ܕܡܫܝܚܐ .

## CLI.

من الحقير غبريال الخادم بنعمة اللّه الكرسي المرقسي بمدينة الاسكندريه ومدينه مصر وما جمع اليها من البلاد القبلية والبحرية والحبشية وغيرها السابع والتسعين في عدد البطرقة خليفة ماري مرقس الانجيلي . يهدي السلام والقبلة الروحانية الى السيد الاب اب الاباء ورئيس البطاركة ثالث عشر رسل سيدنا يسوع المسيح لهُ المجد خامس الانجيليين الابرار خليفة ماري بطرس الرسول صخرة الايمان الجالس على كرسيه بمدينة رومية العظما . المعطى من الله سلطان الحل والربط المذكور في الانجيل الطاهر قايلاً : لك يا بطرس اعطيت مفاتيح ملكوت السماوات ما ربطه (ربطته) على الارض يكون مربوطاً في السماوات وما حللته علي الارض يكون محلولاً في السماوات . وانت مقامه وخليفته على الارض ابينا وسيدنا وتاج راسنا البابا مار اكلمنطس الثامن في الاسم بابا روميه

## CXLVIII.

ܗܠܝܢ ܗܠܝܢ ܣܘܪ̈ܝܬܐ ܡܢ ܟܬܒܐ ܕܣܢܗܕܘܣ ܕܝܠܟܘܢ ܐܘ̄ ܐܚ̈ܝ ܒܢ̈ܝ ܬܘܕܝܬܝ. ܐܝܟܢܐ ܩܽܪܝܬܘܢ ܠܗܠܝܢ ܒܢܣܝ̈ܘܢܐ ܘܐܘܠ̈ܨܢܐ ܘܚ̈ܫܐ ܘܟܽܕܝܢ ܐܢܬܘܢ ܐܦ ܒܟܠܗܘܢ. ܗܐ ܗܠܝܢ ܚ̈ܫܐ ܘܐܘܠ̈ܨܢܐ ܠܬܝܒܝܢ ܕܢܦܫܟܘܢ ܠܡܫܒܚܢ ܒܝܕܥܐ. ܗܐ ܒܟܠܗܘܢ ܡܫܬܒܚ ܙܟܘܬܐ ܘܦܘܪܥܢܘܬܐ ܠܟܦܐ. ܡܛܠ ܗ̇ܘ ܘܬܘܙܪܐ ܡܢ ܗ̇ܘ ܕܐܽܬܚܪܬܘܢ ܕܒܝܬܐ ܐܚܐܗ̇ܘ ܕܝܠܢ ܘܙܟܐ ܕܡܬܢܨܚܝܢ ܒ ܟܽܪܝܬܘܢ ܟܠܠ ܫܘܦܪܗ ܘܢܨܚܝܢ ܐܢܬܘܢ ܠܕܝܢܝܟܘܢ ܡܣܟܠܐ. ܘܕܽܘܫܐ ܐܫܪܝܬܘܢ. ܘܕܽܐܫܪ ܫܪܝܬܘܢ. ܘܕܡܚܣܢܬܪ ܡܣܒܠܢܬܘܢ. ܘܡܫܳܒܚܠܐ ܡܚܣܢܬܘܢ. ܘܒܬܪ ܗܠܝܢ ܟܠܗܝܢ ܡܫܽܒܚܢܬܘܢ ܘܡܫܬܡܢܢܬܘܢ ܠܦܘܩܕܢܗ. ܘܡܫܒܚܢܐ ܠܦܘܩܕܢܗ ܗ̇ܘ ܕܬܳܘܕܘܢ ܒܟܠܡܐ ܕܡܫܐ ܒܡܫܡܠܝܘ. ܘܬܫܡܫܘܢ ܟܠܡܐ ܕܡܚܣܢܬܪ. ܗܫܐ ܕܗ̇ܘ ܒܝܢ̈ܬܟܘܢ ܠܢܦܫܟܘܢ.

## CXLIX.

ܡܛܠܠܗܝ ܕܙܢܝܐ ܕܐܫܬܙܙ ܡܢܝ ܒܟܣܟܣܐ ܩܪܝܢܐ ܗܘܝܘ ܡܢܢ ܒܟܠܐ ܕܪ̈ܗܘܡܝܐ. ܘܩܽܦܗܘܢ ܘܠܗ ܩܠܒܬܪܗ ܡܢ ܩܦ̈ܐ ܐܬܝܗܒܬ ܕܢܨܘܬܐ ܘܟܠܗܘܢ ܒܠܚܘܕܝܗܘܢ ܐܬܝܗܒܬ ܠܬܐ.

## CXLVII.

ܒܗ ܕܝܢ ܒܗ ܒܪܫܐ ܕܚܡܫܐ ܕܐܬܟ̈ܢܠܝܐ. ܡܢ
ܒܬܪ ܕܡܪ̈ܕܘܨ ܐܝܟܪܐ ܠܦܛܪܝܪܟܐ. ܐܡܪ: ܘܐܝܟܢܐ
ܕܡܠܟܬ ܦܛܪܝܪܟܐ ܠܡܣܟܢ ܟܠ ܕܪܓܐ ܒܗܠܝܢ
ܕܢܚܬ ܫܠܛܢܘܗ ܐܝܟ. ܗܟܠ ܢܗܘܐ
ܫܠܛܢܐ ܠܒܝܬܐ ܕܪ̈ܗܘܡܝܐ ܟܠ ܟܠܗܘܢ
ܦܛܪܝܪܟܐ ܐܝܟ ܫܘܠܛܢܐ ܦܛܪܘܣ ܟܠ ܟܠܗ
ܐܝܟ. ܡܛܠ ܕܐܦ ܕܟܢܘܗ ܕܦܛܪܘܣ ܢܦܠ
ܒܟܠܗ ܐܝܬ ܗܘ ܕܪ̈ܗܘܡܝܐ. ܘܐܦ
ܒܪܘܫܢܐ ܕܠܝܬ ܡܢܗ ܕܪ̈ܗܘܡܝܐ ܕܟܠܐ ܡܬܚܝܬܐ
ܗܘܬ ܐܝܟ ܒܐܝܕܐ. ܘܐܝܟܢܐ ܕܟܠܢ ܟܠ ܗܟܢ
ܣܢܗܕܘܣ ܠܟܢ̈ܘܫܬܐ ܢܚܬ ܚܪܦܐ ܫܘܦܪܐ
ܠܗ.

## CXLV.

ܒܝܘܡ ܗܟܝܠ ܐܦܪܝܡ ܕܐܙܠ ܠܘ ܠܗ
ܘܬܠܡܝܕܘܗܝ ܒܠܚܘܕ ܐܝܟ ܙܒܢܬܐ ܐܚܪܢܐ
ܠܗ ܒܠܚܘܕܘܗܝ ܟܠܠ ܡܢ ܡܠܒܫ̈ܐ ܩܘܡ
ܗܠܝܢ ܘܐܦ ܕܠܟܠܗܘܢ ܠܬܩ̈ܢܐ ܢܐܡܪ .
ܪ̈ܗܘ ܠܒ ܐܡܪܝ ܘܢܪܟܒ ܘܢܩܫܬ . ܘܠܗܕܐ
ܡ̈ܠܦܢ ܟܠܗܘܢ ܐܒܗ̈ܬܐ ܩܕܝܫܐ .

## CXLVI.

ܘܗ̇ܘ ܐܢܫܐ ܕܗܘܐ ܬܠܡܝܕܗ ܗܘܐ ܣܒܐ
ܕܪ̈ܗܘܡܝܐ ܪܒܬܐ . ܘܢܟܠܬܐ ܕܐܦܬܩܗ ܣܒܐ .
ܒܐܝܬܘܗܝ ܐܒܐ ܠܟܠܗܘܢ ܡܫܡܫ̈ܢܐ
ܒܐܒܗܘܬܐ ܪܘܚܢܝܬܐ . ܒܗ̇ܘ ܕܡܪܬܐ ܠܗܘܢ
ܕܢܬܡܛܘܢ ܠܡܠܟܘܬܐ ܕܫܡܝܐ . . . ܘܗ̇ܘ ܐܢܫܐ
ܕܐܬܬܣܝܡ ܠܗ ܡܢ ܒܬܪ ܡܘܬܐ ܣܒܐ ܗ̇ܘ
ܕܪ̈ܗܘܡܝܐ ܪܒܬܐ . ܘܡܩܕܘܢܝܢ ܕܐܝܬܘܗܝ ܪܫܐ
ܕܒܬܐ ܡܢ ܒܫܢܬܐ ܒܘܡܢܐ ܕܦܛܪܘܣ . ܡܛܠ
ܕܐܢܫܐ ܕܡܬܬܢܝܚ ܠܐܪܥܐ ܒܬܫܠܘܦܘܬܐ ܩܪܝܬܐ .
ܩܛܝܠܐ ܒܐܝܕܗ ܕܢܪܘܢ ܐܝܟ ܐܢܫܐ ܕܐܬܒܪܟ
ܠܗ . . . ܘܟܕ ܗܕܐ ܗܟܢܐ . ܡܢ ܐ̈ܢܫܐ ܐܦ
ܕܩܘܒܠܬܐ ܕܟܠܗ ܒܬܐ ܠܣܒܐ ܕܪ̈ܗܘܡܝܐ ܬܗܘܐ .
ܐܒܘܢ ܕܐܬܝܗ̇ ܗܘܬ ܠܦܛܪܘܣ ܒܣܒܐ ܕܢܣܒ
ܗܘܐ .

na sit Apostolica, et Papa Romæ sit tenens locum illius sancti Petri Principis Apostolorum, et ipse vere personam Christi referat; et ipse sit vicesgerens, et caput super omnes Ecclesias; et sit Pater doctorum omnium Christianitatis: et quod ei tradiderit (Christus) mediante S. Petro potestatem perfectam, ut oves illius pascat; atque etiam credo in unam congregationem suæ Ecclesiæ. Etiam confiteor neminem posse salvari sine Ecclesia sancta Catholica prædicta, neque vitæ æternæ esse participem.

## CXLIV.

ܐܡܪܝܢ ܕܗܘܐ ܗܘܦܟܐ ܩܪܝܒܐܝܬ ܗܘ ܡܢ
ܠܦܛܪܘܣ ܘܠܫܠܝܚܘ̈ܗܝ ܩܕܡܐ ܒܠܚܘܕ
ܙܒܢ ܦܫܝܛܬܐ. ܘܗܘ ܠܟܠܗܘܢ ܡܫ̈ܝܚܝܐ
ܒܢܒܝܘܬܐ. ܡܛܠ ܕܠܐ ܐܡܪ ܕܐܢܬܘܢ ܐܢܘܢ ܒܐܒ̈ܐ
ܐܝܟ ܕܠܫܡ̈ܫܐ. ܐܠܐ ܐܝܟ ܕܠܒܢܝ. ܘܠܐ ܐܡܪ ܥ̈ܒܕܐ
ܗܝܡܢܘܬܐ. ܐܠܐ ܥ̈ܒܕܐ ܡܗܝܡܢܐ. ܘܠܘܬܟ ܠܐ
ܐܡܪ ܕܠܒܢ ܠܟܘܢ ܐܠܐ ܩܪܝܐ ܐܝܟ ܕܠܒܢܝܗܘܢ.
ܐܠܐ ܫܡܥܘܢ ܐܝܟ ܕܠܒܢ. ܠܟ ܠܟܘܢ ܐܠܐ ܐܡܪ.
ܒܐܦܝ ܠܒܢܝ ܫܡܥܘܢ ܗܕܐ ܕܡܫܝ̈ܚܝܐ.

missione, et offert munera osculorum immaculatorum magno desiderio sanctis vestris manibus habentibus claves altitudinis et profunditatis vere et exacte: et deinde tamquam pueri parvi ante Patrem piissimum laudamus, et os nostrum in invocatione vestri nominis sanctificamus, et responsionem verbis vestræ Paternitatis damus.

Neque enim frustra et vane dedit (Christus) claves altitudinis et profunditatis Petro fundamento Ecclesiæ suæ; neque fortuito tradidit ipsi greges rationales, emptos sanguine suo pretioso. Et sic longa successione post Petrum, accepit summum Pontificatum Pater noster sanctus Papa (Paulus V,) caput sublime totius Christianitatis, cum seipsum non laudasset ut esset Pontifex, sed ille qui dixit ei: *Pasce mihi agnos meos, pasce mihi oves meas*; et ideo etiam nos ponimus fundamenta fidei nostræ super hanc petram immobilem, et sic dicimus.

## CXLIII.

Etiam suscipio omne id quod docet Sedes sancta Apostolica et Catholica Ecclesia Romana omni amore et veneratione; et teneo ac recipio omnes etiam Doctores Ecclesiæ Romanæ, et teneo quod sedes sancta Romacinis coram te Deo in terra verba faciens. Es namque Deus in terris et Christus, et ejus Vicarius, et Petri successor, et Pater, Caput, et Doctor Ecclesiæ universalis, cui datæ sunt claves claudendi, et paradisum cuicumque volueris reserandi. Tu princeps regum et maximus es magistrorum.

## CXLI.

ܗܟܢܐ ܢܗܘܐ ܡܫܬܡܥܢܐ ܠܦܛܪܝܪܟܐ ܕܪ̈ܗܘܡܝܐ ܥܠ
ܦܛܪ̈ܝܪܟܐ ܟܠܗܘܢ ܐܝܟ ܦܛܪܘܣ ܫܠܝܚܐ ܥܠ
ܟܠܗ ܥܠܡܐ . ܡܛܠ ܕܐܦ ܕܒܬܗ ܕܦܛܪܘܣ
ܐܢ̈ܬ ܒܒܠܟܗ ܢܬܐ ܗܘ ܕܟ̈ܗܢܘܬܐ : ܘܐܝܟܢܐ
ܕܢܦܢ ܥܠ ܗܠܝܢ ܫܗ̈ܘܪܘܣ ܠܟ̈ܢܫܝܬܐ
ܠܫܡܫܬ ܢܛܘܪܐ ܫܡܫܐ ܠܗ .

## CXLII.

Sanctissimo et Beatissimo Patri universitatis Papæ Paullo V.

Minimus filiorum tuorum Elias humilis, per gratiam Dei Patriarca Babylonis, inserviens sedi S. Thaddæi, et cui crediti sunt omnes greges orientalium Chaldæorum, adorat ante pedes sanctitatis vestræ sine interoritur super quatuor mundi climata, qui lucet et splendet in Ecclesiis Catholicis sanctis, Cherubin corporeo, et Seraphin carneo, tenenti sedem beati Petri, domino meo sanctissimo Papæ urbis Romæ, et omnium climatum mundi coram Deo.

### CXXXIX.

Illi generi supremo constitutivo omnium specierum, quod ita vocatur genus, quod non contingat ipsum vocari speciem; Patri Patrum, sanctissimo Innocentio tenenti sedem b. Petri Principis Apostolorum, glorificato a Christo Deo, qui credidit b. Petro claves regni cœlorum, et posuit eum fundamentum Ecclesiæ; servus servorum Christi Ignatius debilis, cui creditum est a Spiritu Sancto ut sit Pastor Syriæ et totius orientis populo Jacobitarum, adorationem sinceram in spiritu et corpore.

### CXL.

Cogitanti altam majestatem tuam et meam humilitatem, Pater beatissime, tantus suboritur pavor, ut si aliqua erravero in dicendis paucis, primum id mihi indulgeas, deprecor: nil enim aliud quam tremor apprehendere potest hominem me, pulvis enim sum et

## CXXXV.

قانون البيعة يامر بان يطيع الادون الاعلى وتنتهي الطاعة من الكل الى فطرك رومية فهو القايم مقام شمعون الصفاء .

## CXXXVI.

ܠܪܗܘܡܐ ܪܒܬܐ ܐܬܝܗܒܬ ܡܛܠ ܕܣܗ̈ܕܐ ܬܪܝܢ ܕܒܗ̇ ܣܝܡܝܢ. ܦܛܪܘܣ ܐܡܪ ܐܢܐ ܕܝܢܐ ܕܡܠ̈ܟܐ ܘܦܘܠܘܣ ܗܘ ܡܠܦܢܐ ܕܥܡ̈ܡܐ. ܘܗܘܝܢ ܒܟܘܪܣܝܐ ܚܕܐ ܘܪܘܚܐ ܕܦܛܪ̈ܝܪܟܐ.

## CXXXVII.

وقالوا لهُ انت الاب السيد البطريرك الكبير . وانت هو خليفة بطروس الرسول رئيس التلاميذ . وكيف يجوز لديوسقوروس ان يفعل هذه الافعال وانت في الحيوة .

## CXXXVIII.

Ad præsentiam Papæ magnifici ex parte illius qui petit orationes ejus in subsidium debilitatis suæ, Raban Ara Vicarii Orientis, adorantis inter manus ejus, Patri Patrum, Decori pastorum, misericordiæ vitæ, fonti pietatis et indulgentiæ; intercedenti pro populo Domini, perfecto in divinis, excellenti in spiritualibus, soli justitiæ, cujus lux

## CXXXIII.

ܗܐ ܡܶܢ ܒܢ̈ܝ ܒ̈ܬܐ ܗܕ̈ܡܐ ܐܝܟ ܕܡܫܡܫܢܐ ܗ̇ܘ
ܕܡܗܝܡܢ ܘܠܐ ܗܘܐ ܢܟܠ. ܘܐܕܝܢ ܘܬܪܥܝ:
ܘܠܒܫ ܠܗ ܗܕ̈ܡܐ ܕܢܟܠܐ ܘܕܡܘܡܐ. ܗ̇ܘ
ܕܒܐܪܥܐ ܐܒܐ ܘܪܒܐ ܐܣܟܡ ܡܫܠܡܢܐ ܕܡܢܢܗ
ܘܕܡܫܢܐ ܕܠܗ. ܕܐܫܬܘܗܝ ܦܛܪܘܣ ܪܒܐ
ܘܬܪܥܣܪܬܐ. ܘܐܢܫܐ ܕܟܠ ܒܦܘܪܣܢܐ ܗܢܐ
ܡܫܘܠܫܠܐ ܢ̇ܫܒ ܦܛܪܘܣ ܗ̣ܘ. ܟܕ ܗܘ
ܕܠܦܛܪܘܣ ܝܬܒ.

## CXXXIV.

ܘܐܚܪܢܐ ܕܦܛܪܝܪܟܐ ܐܡܪ ܠܗ ܡܫܠܡܢܐ ܟܠ ܐܝܟܢ
ܕܢܬܬܘܕܥܘܢ ܗܘܝܢܐ ܐܡܪ ܠܗ ܠܗܘ ܕܪܘܡܢ
ܡܫܠܡܢܐ ܟܠ ܒܠܗܘܢ. ܐܢܫܐ ܕܒܪܢܫܝܘܬܐ
ܘܟܠ ܒܢ̈ܝܫܬܗ: ܡܛܠ ܕܐܫܬܘܗܝ ܠܗܠܦܗ
ܕܡܫܡܫܢܐ ܟܠ ܒܬܗ ܘܒܢ̈ܝܫܬܗ ܘܠܡܦ̈ܝܐ
ܒܠܗܘܢ. ܘܟܠ ܦܬܡ ܕܠܐ ܢܦܪ ܗܠܝܢ ܢܗܘܐ ܚܪܫ.

## CXXX.

ܠܐ ܩܢܝܐ ܕܬܣܡܘܟ ܠܘܫܪܝܬܐ ܕܐܠܐ ܪܡܐ ܪܒܐ.

## CXXXI.

ܗܘ ܗܒܠܐ ܕܪܗܛܘܬ ܡܢܝ ܒܬܪܘܣ ܕܟܠܐ ܠܝܬܐ
ܗܘ ܠܐ ܐܡܪܬ ܐܦܠܐ ܚܕ ܒܬܠܬ ܒܡܫܬܗ. ܐܠܐ
ܡܠܦ ܗܘܐ ܠܗ ܠܬܠܡܝܕܐ ܕܡܢ ܒܬܪܗ ܕܢܩܒܐ
ܠܗܘܢܝܐ. ܘܡܘܕܐ ܗܘܐ ܕܢܩܒܐ ܠܡܠܦܢܘܬܗ
ܕܝܠܢܐ.

## CXXXII.

ܐܡܝܢܐ ܕܡܠܟܝܢ ܒܬܪܝܨܐ ܠܡܣܟܢܐ ܒܠܐ ܕܪ̈ܚܡܐ
ܡܦܠܬܐ ܒܗܠܟܝܢ ܕܬܚܘܬ ܫܘܠܛܢܗ ܐܢܘܢ: ܢܗܘܐ
ܫܘܠܛܢܐ ܠܗܘ ܕܪܗܘܛܐ ܒܠܐ ܒܬܪܝܨܐ ܒܠܚܘܕܝܗܘܢ
ܐܝܟ ܬܘܒܢܐ ܒܬܪܘܣ ܒܠܐ ܒܠܗ ܝܘܡܐ.

## CXXVII.

ܘܕܡܢ ܡܣܟܢ̈ܝܬܐ ܗܼܝ (ܕܝܬܐ ܕܪܗܘܘܡܐ)
ܕܬܠܝܐ ܗܼܝ ܕܝܬܐ ܥܘ̈ܗܕܬܐ ܕܗܝܡܢܘܬܐ .

## CXXVIII.

ܗܟܢܐ ܓܝܪ ܐܪܬܟܒ ܦܘܣܐ ܕܦܘܪܣܐ ܕܠܟܠܗܘܢ
ܬܚܒ̈ܫܐ ܢܦܠܘܢ . ܘܢܣܒ ܟܠܝܠܐ ܡܢ ܟܠܗܘܢ
ܕܡܬܟܣ ܠܡܬܟܫ̈ܢܐ ܘܠܡܬܟܫ̈ܢܐ . ܘܟܗ
ܠܒܕܝܢ ܐܝܟ ܗܘܦ̈ܐ ܒܢܣܐ ܗܘ ܕܡܢܝܗ ܦ̊ܘܕܐ
ܡܗܘܢܢܘܬܐ ܘܟܗ ܐܝܬ ܐܦ ܦܝܘܣܬܢܘܬܐ . ܐܢܐ
ܕܡܬܪܐ ܐܘ̈ܪܐ ܘܡܣܩ̈ܒܠܐ ܢܚܩ̈ܝܢܐ ܕܠܐ ܢܣܒܢܘܢ .
ܘܐܬܪܐ ܕܢܛܪܐ ܦ̈ܝܫܐ ܕܦܓܪܐ ܘܗܘܕܦ̈ܬܐ ܦܓ̈ܝܢܐ
ܕܠܐ ܢܬܦܟܘܢ .

## CXXIX.

ولما استتم الحواريون سعيهم وساروا الى ربهم . . . . قام مقامهم تابعوهم وارثاهم . وكان الاساقفة من التابعين اذ ذاك يسمّون رسلاً ايضاً .

## CXXV.

. . . Domine Papa Paule Quinte, corona Christianitatis, et caput capitum et Pastorum Ecclesiæ sanctæ, et alienæ ab omni hæresi.

## CXXVI.

ܠܘܣܘܣ ܦܳܦܳܐ ܕܝܬܒ ܥܠ ܟܘܪܣܝܐ ܦܛܪܘܣܝܐ ܫܢܬ ܡܐܬܝ ܘܫܬܝܢ ܘܫܬ ܠܡܠܟܗ ܕܡܪܢ . ܡܪܢ ܕܝܢ ܠܫ̈ܠܝܚܐ ܗܢܐ ܕܐܡܪ ܡܫܝܚܐ ܠܦܛܪܘܣ : ܒܥܝܬ ܚܠܦܝܟ ܕܠܐ ܬܚܣܪ ܗܝܡܢܘܬܟ . ܘܦܬܓܡܗ ܥܠ ܟܠܗܘܢ ܬܫܪܪ ܗܝܡܢܘܬܟ . ܒܦܬܓܡܗ ܕܠܘܬ ܐܦܝܣܩܘܦܐ ܕܦܛܪܝܪܟܐ ܘܐܦܝܣܩܘܦܐ . ܟܕ ܐܡܪ : ܒܪܬܐ ܕܝܢ ܕܪ̈ܗܘܡܝܐ ܡܫܝܚܝܬܐ ܐܡܬܗ ܘܐܦܐ ܗܘ ܕܟܠܗܘܢ ܢ̈ܬܐ . ܗܘ ܕܠܐ ܫܘ ܠܒܪܬ ܥܠ ܦܘܠܠܐ ܘܡܫܠܡܢܘܬܐ ܡܫܝ̈ܚܝܬܐ . ܘܠܐ ܐܬܦܠܓܬ . ܒܫܡ ܦܠܓ̈ܐ ܗܪ̈ܣܝܬܐ . ܘܟܠܗܘܢ ܐܙܕܗܪܬ ܡܢ ܫܡܥܢܐ ܕܐܪ̈ܕܘܦܐ ܘܦܪ̈ܝܫܐ . ܐܝܟ ܡܘܕܝܢܘܗ ܕܡܫܝܚܐ ܠܦܛܪܘܣ . ܕܐܢܐ ܒܥܝܬ ܚܠܦܝܟ ܕܠܐ ܬܚܣܪ ܗܝܡܢܘܬܟ .

## CXXII.

ܠܪܗܘܡܐ ܪܒܬܐ ܐܬܝܗܒܬ (ܦܛܪܝܪܟܘܬܐ) ܡܛܠ
ܕܣܗ̈ܕܐ ܬܪܝܢ ܕܒܗ̇ ܫܟܝܒܝܢ . ܦܛܪܘܣ ܐܡܪ ܐܢܐ
ܪܫܐ ܕܫܠܝ̈ܚܐ ܘܦܘܠܘܣ ܗܘ ܡܠܦܢܐ
ܕܥܡ̈ܡܐ . ܘܗܘܝܘ ܒܟܘܪܣܐ ܩܕܝܫܐ ܘܪܘܡܐ
ܕܦܛܪ̈ܝܪܟܐ .

## CXXIII.

ܡܫܝܚܐ ܠܗܕܐ ܫܬܐܣ ܥܠ ܦܛܪܘܣ ܫܥܐ
ܡܫܪܪܐ . ܘܐܫܬܘܕܝ ܠܗ ܕܫܢ ܠܐ ܬܐܪܝܕ ܐܦܠܐ
ܡܬܟ̈ܠܐ ܡܣܘ̈ܟܝܐ ܡܢ ܫܚܠܝܢ ܠܡܫܪܘܬܗ̇
ܗ̄ ܕܡܪܢ ܫܘܘܕܝܗ .

## CXXIV.

ܡܫܝܚܐ ܪܫܐ ܘܫܬܐܣܬܐ ܐܦ ܟܐܦܐ ܫܪ̈ܝܪܬܐ
ܕܒܬ ܪܗܘܘܡܝܟ ܕܡܟܢ ܒܩܝܡܗ ܘܫܟܠܠ
ܒܬ ܬܪܬܝܢ ܕܫܠܝ̈ܚܐ ܦܛܪܘܣ ܘܦܘܠܘܣ
ܒܚܝ̈ܝܗ . ܚܕ ܡܢ ܕܡܢ ܐܡܪܝܢ ܡܢ ܫܩ̈ܠܐ
ܘܫܪܪ ܫܟܠܠ ܫܬܐܣܘܗ̇ ܘܒܦܘܩ̈ܕܐ ܕܡܚܬܪ̈ܬܐ
ܡܢ ܓܒܬܗ ܘܒܪܘܚܗ ܐܬܦܢܝܗ ܕܐܝܟ ܢܦܫܬ
ܟܠ ܪܫܢܗ ܕܢܬܟܬܒܢܗ ܥܡ̈ܡܐ ܕܡܪܢܐ ܗ̄ ܕܠܐ ܬܒܗܐ
ܠܥܠܡ .

## CXX.

ܐܬܓܠܝܘܗܝ ܩ̈ܠܝܕܐ ܠܐܠܗܐ ܠܐܢܫܐ ܕܡܣܘܪܒܐ
ܒܣܘܬܗ ܕܡܪܝܡܐ ܘܕܝܫܘܥ ܡܫܝܚܐ ܒܪܗ
ܚܕܝܐ. ܟܕ ܐܬܐ ܫܒܒܬܐ ܘܡܢܗܪܬܐ ܡܢ ܒܢܝܢܗ
ܕܐܠܗܐ. ܐܝܟܐ ܕܐܡܪ ܘܐܣܝ ܒܟܠ. ܘܫܡܥܗ
ܕܝܫܘܥ ܡܫܝܚܐ ܐܠܗܢ. ܐܝܟܐ ܕܐܝܬ ܠܗ ܡܘܬܒܐ
ܒܫܡܝܐ ܒܐܬܪܐ ܕܢܘܗܪܐ. ܫܘܒܚ ܠܐܠܗܐ ܘܫܘܒܚ
ܠܒܪܗ ܘܫܘܒܚ ܠܪ̈ܘܚܐ ܘܠܟܠܫܘܒܚܬܐ:
ܘܫܘܒܚ ܠܝܠܕܬܐ. ܘܫܘܒܚ ܒܡܘܬܒܐ ܪܒܐ
ܕܗܘܒܐ ܒܫܘܒܚܗ ܕܡܫܝܚܐ.

## CXXI.

ܘܢܗܘܐ ܪܒܐ ܗܘ ܕܢܘܗܪܐ ܐܝܟ ܒܫܡܝܐ
ܕܫܠ̈ܝܚܐ ܕܬܫܒܚ ܒܫܘܒ̈ܚܝܗܘܢ ܕܢܒ̈ܝܐ.
ܠܢܘܗܪܐ ܪܒܬܐ ܐܬܚܘܝܬ ܡܫܘܚܬܐ ܘܪܒܘܬܐ
ܒܛܝܒܘܬܐ.

Data est hæc epistola in civitate Amed (Diarbekir) an. 1927. Alexandri, die sabbati 9, Martii.

†. *humilis*. Elias, per gratiam (Dei) serviens sedi S. Thaddæi.

†. *humilis*. Timotheus Archiep. Jerusalem.

†. *humilis*. Gabriel.

†. *humilis*. Joseph.

†. *humilis*. Elias.

Subscripsit autem presbyter Abdellahad.

## CXVIII.

Et non obsistam, sicuti cæteri hæretici, contra præceptum sanctorum Apostolorum et Patrum Orthodoxorum, qui affirmaverunt, quod sedes Romæ magnæ teneret principatum; et ipsa est caput omnium sedium: absit a me; sed fateor, quod Ecclesia Romana sit Mater Ecclesiarum. Et qui hæc non ita fatetur, sit anathema.

## CXIX.

ܡܢ ܡܕܢܚܐ ܕܐܬܘܢ ܡܠܟܐ. ܡܢ ܡܥܪܒܐ ܫܠܝܛ̈ܐ. ܐܦ ܕܝ̈ܢܐ ܪܗܛܝܢ ܡܢ ܬܝܡܢܐ. ܡܢ ܓܪܒܝܐ ܡܪ̈ܘܬܐ ܢܬܘܒܘܢ ܠܪܗܘܡܝ ܪܒܬܐ ܘܢܬܘܢ ܥܡܗܘܢ ܕܫ̈ܢܐ ܘܩܘܪ̈ܒܢܐ. ܘܒܟ ܪܝܫܐ ܕܪ̈ܝܫܢܐ ܕܝܬܒ ܥܠ ܟܘܪܣܝܐ ܦܛܪܘܣ ܢܒܪܟܘܢ ܟܠܗܘܢ ܘܟܠܗ ܗ̣ܘ ܢܫܬܡܥܘܢ ܘܢܩܪܘܢ ܠܪܝܫܢܘܬܗ ܘܢܟܦܦܘܢ ܗܝܡܢܘܬܗ ܗ̄ ܕܒܢܝܐ ܥܠ ܫܘܥܐ.

### CXVI.

Quæ omnia et similia considerans, expavesco Tuam alloqui Sanctitatem, cum maxime ante oculos mentis proponam non solum potestatem Tuam, sed sapientiam Latinorum, qui in studio sapientiæ divinarum rerum, et disciplinæ Jesu Christi, quod a principio salutis fidelium imbiberunt, continuo in hæc tempora exercitati, ea nunc tenent et sentiunt, quæ beatissimi Apostolorum principes Petrus et Paulus illis a principio tradiderunt: quæ autem Ecclesiæ (Orientales), hujusmodi sapientia et disciplina aliquando privatæ, prima non tenuerunt fundamenta, et a Romana Ecclesia matre et magistra separatæ fuerunt, eas permisit Deus gentibus in opprobrium, et infidelibus in rapinam, prout evidenter cernere datur in Græcis et Armenis, et pariter in nobis Æthiopibus Jacobitis, postquam anno nonacentesimo a vobis fuimus separati.

### CXVII.

Quia sicut est unus Deus Pater, et unus Filius Dominus Christus, Deus super omnia, et unus Spiritus Sanctus omnipotens; sic una est fides de illo, et una Ecclesia sancta Romæ, mater omnium Ecclesiarum, a sapiente Architecto ædificatore universi.

## CXIII.

ܫܩܘܪܘ ܦܘܡ̈ܢܗܘܢ ܓܘ̈ܫܡܐ ܡܢ ܒ̈ܩܕܝܫܐ ܕܒܝܬ
ܪܗܘܡܝ ܠܚܠܝܘ̇ ܐܡܐ ܕܟܠ̈ܗܝܢ ܥܕ̈ܬܐ . ܫܐܢܝܗ̇
ܐܝܠܘܢ ܘܡܫܡ̈ܫܢܝܗ̇ ܘܣܗܕܘܬܐ ܕܫܐܢܐ ܒܫܐܢܝܗ̇
ܠܐ ܡܠܘܡܚܠܐ ܠܘܬ ܟܠܐ ܐܡ̈ܘܬܐ :

## CXIV.

Confitemur iterum, quod Sacrosancta Romana Ecclesia est Mater et Caput omnium Ecclesiarum, et ipsa est in qua sunt reposita corpora beatorum Petri et Pauli.

## CXV.

Concordamus siquidem cum beato Petro, et confitemur eum fundamentum esse Ecclesiæ, sicut nominavit eum Christus petram, dicens: *super hanc petram ædificabo Ecclesiam meam*; et ideo Ecclesia, in qua est corpus ejus repositum, est mater omnium ecclesiarum in universo mundo, et dicimus et prædicamus, quod ipsa est lampas lucens, ex qua omnes aliæ lampades succenduntur.

## CXI.

ܬܘܒ ܩܕܡ ܟܠ . ܕܗܘ ܚܡܝܪܐ ܕܝܠܗܘܢ ܐܝܬܘܗܝ ܡܢ ܕܡܫܝܚ̈ܝܐ . ܕܟܕ ܓܪܘ ܟܠ ܠܢܣܛܘܪ ܝܢܒܗ ܘܫܡܫܗ ... ܘܐܬܥܠܠ ܠܘܬܗܘܢ . ܘܡܬܚܫܒܐ ܠܗܘܢ ܕܗܕܐ ܠܐ ܡܫܝܚܐ ܒܟܬܒܐ . ܕܡܫܝܚ̈ܝܐ ܡܕܒܪܝܢ ܗܘܘ ܒܢܡܘܣܗܘܢ ܡܫܝܚܐ ܘܢܡܘܣܐ . ܗܘܐ ܦܘ̈ܩܕܢܐ ܕܠܘܬܗܘܢ ܗܘܘ ܗܠܝܢ ܡܫܝܚ̈ܝܐ ܦܘ̈ܪܫܐ ܦܛܪܘܣ ܘܦܘܠܘܣ ܘܠܘܬܗܘܢ ܐܬܟܠܠܘ ܘܡܢܗܘܢ ܩܒܠܘ ܚܬܝܬܐܝܬ ܠܫܒܪܬܐ . ܗܐ ܗܢܘܢ ܦܛܝܪܐ ܠܩܕܡ ܚܠܦ ܚܡܝܪܐ .

## CXII.

ܛܘܦܢܢ ܪ̈ܗܘܡܝܐ ܡܫܡܫܢܘܬܐ ܡܕܝܢܬ ܡܠܟ̈ܐ ܐܡܬܗ ܕܫܢܬܐ ܡܫܡܫܢܐ ܕܐܝܟ ܕܒܠܡܐܢܐ ܫܡܥܝܢ ܒܟܠ ܝܘܡ ܒܙܘܙܐ ܡܙܕܒܢܐ . ܦܛܪܘܣ ܗܘ ܙܢܝܐ ܕܡܫܝܚ̈ܝܐ ܕܠܐ ܡܙܕܗ ܒܢܐ ܦܪܘܣ ܠܒܝܬܗ ܡܗܝܡܢܘܬܐ .

## CIX.

ܘܠܐ ܓܠܝܢܘܗ ܕܒܪ ܐܠܗܐ ܠܪܝܫ ܫܠܝ̈ܚܐ:
ܟܕ ܐܡܪ ܠܗ ܠܫܡܥܘܢ ܟܐܦܐ. ܡܢܘ ܟܰܬܡܠܐ ܐܢܬ:
ܒܪܒܐ ܕܐܬܓܠܝ ܗܘܐ ܢܗܘܪ ܠܝ ܕܢܬܬܠܡܕ ܠܝ:

. . . . . . . . . . . . . .

ܐܡܪ ܫܡܥܘܢ. ܒܪܒܐ ܕܪܗܘܡܝ ܦܩܕ ܠܗ
ܡܪܝ:
ܘܐܝܟ ܐܝܠܐ ܠܬܘ̈ܡܝ ܒܪܒܡ ܠܫܬܬܠܡܕܘ:

. . . . . . . . . . . . . .

ܗܒ ܠܗ ܚܒܪܐ ܘܟܡ ܢܦܫ ܐܢܐ ܐܝܟ
ܕܫ̈ܚܝ̈ܬܢܐ:

. . . . . . . . . . . . . .

ܐܡܪ ܡܪܝ ܪܝܫܐ ܠܟܢܝܟ ܕܬܪܥܝܬܐ:
ܡܢ ܕܫܒܪ ܠܝ ܢܐܙܠ ܠܟܝܦ ܘܠܐ ܢܙܐ ܠܝ.

## CX.

ܫܡܥܘܢ ܕܝܢ ܗܘܐ ܕܐܬܟܢܝ ܟܐܦܐ ܕܗܘ ܦܛܪܘܣ
ܪܝܫܐ ܕܫܠܝ̈ܚܐ . . . ܐܙܠ ܠܪܗܘܡܝ . . . ܘܟܢܐ
ܒܬܪ ܙܡܢ ܘܩܒܪܘܗ ܒܪܗܘܡܐ ܕܪܝܫ ܫܠܝ̈ܚܐ
ܘܩܒܪܘܗ ܬܡܢ ܫܠܝܡ.

## CVI.

ܢܫܒܚ ܠܡܪܝܐ ܓܐܝܐ ܗܘ ܕܫܦܪ ܙܘܓܝܐ
ܕܬܠܡܝܕܘܗ̈ܝ ܠܪܘܡܝܐ ܒܫܝܢܬܐ. ܦܛܪܘܣ
ܘܦܘܠܘܣ ܫܠܝ̈ܚܐ.

## CVII.

ܥܠ ܢܓܘܠܬ ܡܫܒ̈ܚܢ ܒܒܩ̈ܠܐ ܫܒܝ̈ܚܐ
ܘܡܢܬܐ ܒܪܘܡܢ ܫܠܝ̈ܚܐ ܐܦ ܡܠܝ̈ܠܐ ܕܐܢܗܘܢ ܘ
ܠܥܠܡ ܒܫܠܡܗܘܢ. ܦܛܪܘܣ ܫܠܝܚܐ ܘܪܝܫܐ
ܕܫܠܝ̈ܚܐ ܕܒܗ ܩܗܘܬܐ ܥܠܡ ܒܫܘܠܡܢܘܗ.

## CVIII.

ܦܪܘܩܬܐ ܡܫܝܚܬܐ ܘܡܬܐܡܬܐ ܕܝܢܐ ܡܪܝܡܬܐ.
ܐܢܬ ܐܝܬܝܟ ܦܛܪܘܣ ܫܠܝܚܐ ܕܩܒܠܬ ܩܠܝ̈ܕܐ
ܕܡܠܟܘܬܐ. ܕܗܝܡܢܬ ܒܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ
ܗܘ ܕܐܬܒܣܪ ܡܢ ܒܬܘܠܬܐ ܕܐܝܬܘܗܝ ܚܝ
ܩܢܘܡܐ ܒܬܪ̈ܝܢ ܟܝܢ̈ܐ. ܘܗܘܝܬ ܠܟ ܒܪܗܘܡܝ
ܐܦܝܣܩܘܦܐ ܒܝܬ ܦܛܐ ܘܢܣܕܐ ܘܫܡܐ ܠܐ
ܡܕܒܪܢܐ ܕܗܝܡܢܘܬܐ ܫܪܝܪܬܐ. ܒܝܬ ܕܬܪ̈ܥܐ ܦܡ
ܗ̇ܢܘܢ ܕܫܝܘܠ ܠܐ ܢܚܣܢܘܢܗ̇ ܐܟܡܐ ܕܐܡܪ
ܠܟ ܗܘ ܡܫܝܚܐ ܐܠܗܐ ܕܝܠܢ.

*nostra est :* quoniam ista filiatio est domus Abrahæ, et non gentium externarum ; quia promissionem promisit Dominus cum eo, et cum omni semine suo in æternum. Ita illi homines, qui non generantur spiritualiter a Patribus Petri, ab unoquoque Papa sui temporis, prohibentur a filiatione spirituali Petri : et nullo modo possunt vocare Deum, *Patrem nostrum, qui es in cælis* ; quoniam familiæ Petri concessit Dominus Deus, ut ita vocarent eum, et non alienis a fide Petralium. Et omnis vir qui non conciliatur, et regitur sub sceptro horum Pastorum Petri (seu Romanorum Pontificum), non est ex grege Christi ; quoniam Dominus Petro dixit *Pasce agnos meos, pasce oviculas meas, et pasce oves meas ;* et nemini præter eum.

## CIV.

ܪܘܚܐ ܢܚܬܬ ܡܢ ܪܘܡܐ ܠܓܘ ܟܠ ܟܠܬܐ.
ܘܟܪܙܬ ܠܥܡ̈ܐ ܢܘܪܐ ܦܠܓܬ ܠܡܫܝܚܝ̈ܐ.
ܠܡܫܡܫܘܢ ܩܘܕܫܗ ܠܪܘܡܐ.

## CV.

ܐܫܬܪܪܘ ܗܘܘ ܡܠܦ̈ܢܐ ܠܡܫܬܠܡܘ ܠܒܢܝܗܘܢ
ܕܡܫܡ̈ܫܢܐ. ܘܡܠܟܝ ܡܢܗܘܢ ܐܬܪܐ ܐܝܟܢܐ ܢܗܘܐ
ܠܗ ܒܪܐ ܕܐܠܗܐ. ܠܡܫܡܫܘܢ ܪܘܡܝ ...

Abrahæ autem nonnisi addita est una littera *he* (ܗ) quæ est fides; non enim amplius nomen tuum vocabitur *Abram*, sed *Abraham*, quoniam Patrem multarum gentium constitui te. Petrus autem perfecte deposuit hominem veterem et renovatus est Christo; *Tu es Simon Barjona, et Petra vocaberis et super hanc petram ædificabo Ecclesiam meam.* Abrahæ dictum est: *Benedicam benedicentes te, maledicam maledicentes te.* Petro decretum est: *Tibi dabo claves regni cœlorum, et quodcumque ligaveris super terram, erit ligatum in cœlo; et quodcumque solveris super terram, erit solutum in cœlo.*

Promissio Abrahæ, sunt terræ populorum et regna gentium. Promissio Petri est potestas super civitates animarum, et sessio super sedes in cœlo.

In lege vero naturali familia Abrahæ ab uno ad alium in carne et naturaliter producta est, donec terminata esset in revelatione Dei, qui incarnatus est. In lege spirituali Petri producitur a Papa ad Papam usque ad secundum adventum Filii hominis qui deificatus est. Quemadmodum autem ii, qui non sunt nati naturaliter ex Patribus, qui descenderunt a semine Abrahæ, a filiatione Abrahæ prohibentur, et alieni sunt ab ea voce, quæ est in Propheta *Dominus sors*

## ( ܩܓ )

## CIII.

Orthodoxis et sapientibus notum est, quod tota gubernatio veteris legis sit parabola, et exemplum novæ legis: ibi enim idea et figura, hîc autem est corpus et perfectio; quoniam id omne, quod scriptum est in Glossa, scilicet in sacra Scriptura et prophetis, in Christo completum est. Sed quoniam de Fide nobis dicendum est in præsentia, de ipsa agamus. Fidem enim apud Abraham in veteri illustratam esse videmus, quoniam Deo credidit, et vivificatus est; Pater gentibus datus est. In nova vero apud Petrum celebrata, et completa ipsa Fides est, et constitutus lapis fundamento Ecclesiæ Dei; et omne ædificium, cujus fundamenta non jaciuntur super hoc fundamentum, non erigitur, nec perfici potest culmen, quod est Christus.

Itaque omne id, quod est apud Abraham figurate et particulariter, atque temporaliter intelligite; et quod est apud S. Petrum spiritualiter et perfecte, et in sempiternum comparate. . . .

Et quemadmodum Abraham fuit Pater Patrum in lege veteri, sic fuit Petrus in nova. . . .

### C.

ܐܦܝܣܩܘܦܐ ܩܘܠܝܣ ܕܐܡܪܗ ܗܝܡܢܘܬܐ .
ܘܡܚܝܬ ܩܠܐ ܕܡܫܝܚܐ ܠܐܠܗܐ ܕܠܐ ܚܪܝܢܐ .

### CI.

ܟܠܠ ܫܬܐܣܬܐ ܕܫܪܪܗ ܕܡܫܝܚܐ ܟܐܦܐ ܒܢܘ
ܫܪܪܐ .

### CII.

ܒܫܡܐ ܕܚܫܡܐ ܕܐܝܬ ܡܫܝܚܐ ܡܢ ܒܝܬ ܐܒܐ :
ܩܪܘܗܝ ܗܘܐ ܠܒܪܗ ܕܐܝܬ ܒܗ ܡܫܝܚܐ ܒܪܗ
ܕܐܠܗܐ :
ܘܡܫܝܚܐ ܒܟܠܠܐ ܐܝܟ ܡܢ ܐܒܐ ܕܡܠܟܐ ܟܠܠ :
ܛܘܒܐ ܦܪܐ ܠܗܝܡܢܘܬܐ ܕܠܐ ܡܛܥܝܢܐ :
ܕܗܢܐ ܝܗܒ ܠܗ ܚܠܦ ܬܘܕܝܬܐ ܠܗܘ
ܬܠܡܝܕܐ :
ܕܝܘܢܐ ܒܠܫܢܗ ܐܝܟ ܕܐܘܕܝ ܘܛܘܒܐ ܢܣܒ :

. . . . . . . . . . . . . .

ܝܗܒ ܠܗ ܛܘܒܐ ܐܝܟ ܚܦܬܐ ܕܗܝܡܢܘܬܐ :
ܕܗܝ ܬܘܕܝܬܐ ܬܠܡܝܕܝܢ ܢܗܘܘܢ ܒܟܠܠܐ ܟܠܗ ܀

## XCVII.

ܐܢ ܡܫܝܚܢ ܒܪܘܚܐ ܦ̊ܫܛ ܐܝܬ ܠܝ . ܠܦܛܪܘܣ
ܐܡܪ ܒܪܘܡ . ܕܪܠܝܒ ܠܝܒ ܠܬܨܒ . ܟܝܘܒ
ܠܐܒܐ ܕܬܒܥܐ ܒܗܝܡܢܘܬܐ ܘܐܦ ܠܐܒܐ ܕܒܪܘܡܐ
ܒܫܡܝܐ ܕܢܚܘܬ ܠܝ .

## XCVIII.

ܛܘܒܐ ܪܒܐ ܠܡܫܝܚܢ ܪܚܡܐ ܕܡܠܟ̈ܘܬܐ ܐܬܝܗܒ
ܡܢ ܒܪܘܡ . ܘܫܬܐܣܬ ܠܥܕܬܐ ܫ̊ܡܥܗ ܘܐܡܪ
ܠܗ ܪܠܝܒ ܠܝܒ ܠܬܨܒ ܘܐܡܪ̈ܒ ܒܠܗܘܢ ܘܢ̈ܦܘܬܒ
ܘܐܬܢ̊ܨܚ ܘܢܦܩ ܐܝܟ ܒܢ̈ܝ ܐܘܪܫܠܡ
ܕܫܡܝܐ .

## XCIX.

ܟܕ ܒܪܐ ܕܠܝ . . . ܝܫܘܥ ܡܫܝܚܐ ܐܫܠܡܬ
ܡܪܐ ܝ̊ܠܕܐ ܘܢܘܗܪܐ ܡܫ̊ܒܚܬܐ ܘܡܣܒܪܢܐ
ܠܡܫܝܚܢ ܡܪ̈ܟܒܬܐ ܡܠܟܘܬܐ .

## XCIII.

ܟܕ ܫܡܥܘܢ ܗܝܟܠܐ ܠܟܠܗܘܢ ܒܗ̈ܘܢܐ ܬܩ̈ܢܝܢ
ܫܘܒܚܐ ܝܗܒ ܫܘܠܛܢܐ : ܟܠܡܕܡ ܕܬܐܣܘܪ
ܒܐܪܥܐ : ܘܗܠܝ̈ܢ ܬܪ̈ܝܢ ܫܩ̈ܘܕܝܐ ܕܬܐܣܘܪ ܘܬܫܪܐ
ܕܠܐ ܐܝܬܝܗܘܢ ܐܠܐ ܕܐܠܗܐ ܒܠܚܘܕ ܐܫܬܘܕܝ ܡܪܝ
ܠܫܡܥܘܢ ܘܠܡ ܒܐܝ̈ܕܘܗܝ .

## XCIV.

لك اعطيت مفاتيح ملكوت السماوات لكي تعطيهم
انت لجميع الكهنة التابعين لك (لكي) يفتحوا لهم ابواب
الملكوت لكل من ياتي اليهم .

## XCV.

ܦܪ̈ܝܣܝܢ ܗܘܐ ܥܠܗ ܕܡܪܝ ܟܕ ܐܡܪ ܠܗ ܠܫܡܥܘܢ
ܪܝܫܐ ܕܫܠܝ̈ܚܐ ܡܛܠ ܒܗܝܡܢܘܬܐ . ܚܕ ܫܡܥܘܢ
ܟܕ ܚܙܐ ܕܝܫܘܥ ܒܐܝ̈ܕܘܗܝ ܩܠܝ̈ܕܐ ܕܪܘܡܐ
ܘܕܫܡܝܐ ܘܐܪ̈ܥܐ ܫܒܝܚܐ .

## XCVI.

ܟܠܐ ܟܐܦܐ ܕܫܠܝ̈ܚܐ ܫܡܥܘܢ ܡܪܝ ܠܒܝܬܗ .
ܘܒܒܗܬܬܐ ܟܢܘܫܬܐ ܐܬܒܗܬܬ ܗܘܬ .

## XC.

ܪܡܘܬ ܪܡ̈ܝܢܘܬܐ (ܡܢ) ܒܥܕܬܐ ܪ̈ܐܙܐ ܒܡܣܡܟܘܬ
ܡܠܝ̈ܪܐ ܕܡܠܟܘܬ ܡܣܝܢܐ ܠܡܣ̈ܝܢܘܗܝ. ܟܕ ܪܡܐ
ܕܡܠܝ̈ܬܐ ܗܘ ܒܪܘܫܐ ܠܒܫܗ. ܘܫܘܫܒܬܐ
ܕܠܐ ܐܝܬ ܕܢܠܗܘܢ ܝܗܒ ܠܗ ܒܗܘܒ ܕܐܦ
ܐܝܟ ܒܪܡ ܐܬܒܝܒ ܘܡܪ ܐܝܬ̈ܝ ܘܡܣܠܩܝܢܐ
ܕܠܐ ܒܠܗ ܐܝܬ ܕܡܬܬܠܡܝ̈ܢܐ ܡܢ ܠܗ
ܒܪܝܫܬܐ ܕܐܡܪܐ ܘܢ̈ܒܝܐ ܘܢܩ̈ܘܫܬܐ.

## XCI.

ܠܘܒܝܒ ܚܕܬܐ ܕܡܠܒ̈ܟܒ ܐܬܝ̈ܠܗ ܒܐܝ̈ܒ
ܡܫܝ̈ܢܘܗܝ ܡܘܢܐ ܘܡܫܐܣܫܐ.

## XCII.

ܐܘܣܒ ܕܝܢ ܡܪܝܐ ܘܐܡܪ ܠܒܛܪܘܣ.
ܘܒܐܝܗܘܒ ܠܚܕܬܐ. ܡܠܠܐ ܡܠܠܫ ܬܗܪܐ
ܒܡܘܕܝܗ. ܕܒܠܡܝܡ ܠܡ ܕܬܐܣܪ ܒܐܪܥܐ
ܢܗܘܐ ܐܣܝܪ ܒܡܫܝܢܐ.

## LXXXVII.

ܐܝܟ ܡܠܟܐ ܡܫܝܚܐ ܕܠܥܠܡܝܢ (ܝܫܘܥ) ܡܪܐ
ܫܡܝܐ ܘܐܪܥܐ ܡܫܠܛ ܥܠܝܗ̈ܝܢ ܡܠܟܘܬܗ
ܠܫܡܥܘܢ ܪܝܫ ܠܫܠܝ̈ܚܘܗܝ ܕܡܕܒܪܢܐ ܠܗ
ܥܒܕܗ . ܘܡܫܠܡ ܠܗ ܕܢܐܣܘܪ ܘܢܫܪܐ
ܒܐܪܥܐ ܘܒܫܡܝܐ .

## LXXXVIII.

ثم قال سيدنا لبطرس ما ربطته على الارض يكون مربوطًا
في السماء . وفي تلك الساعة قلّدهُ رياسة التلاميذ واعطاه
مفاتيح ملكوت السماوات . وشرّفه بالطوباء .

## LXXXIX.

لك يابطرس اعطى مفاتيح ملكوت السماوات لكي
تفتح الباب لكلمن يتلّمذ لك كما تتلمذت انت لي .
وتغلقهُ عن كلمن لا يتلّمذ لك . بما اني جعلتك الصخرة
ومثّلتك بها لكي يعلم كلمن بنا بيته عليك ان ابواب
الجحيم لا يقووا عليه .

## LXXXIV.

ܛܘܒܝܟ ܐܦ ܠܟ ܫܡܥܘܢ ܟܐܦܐ ܐܚܝܕ ܩܠܝ̈ܕܐ
ܕܚܫܠܬ· ܪܘܚܐ ܕܒܐܘܗܝ ܡܠܬܐ ܘܠܐ ܡܬܐܡܪܐ.
ܕܟܠܠ ܘܠܬܚܬ ܐܶܣܰܪ ܘܫܳܪ. ܛܘܒܟ ܟܳܪܘܙܳܐ
ܕܝܗܒ ܠܟ ܒܪܝܐ ܫܘܒܚܗ: ܕܐܦܣܐ ܠܟܠ ܦܘ̈ܩܕܐ
ܡܰܠܟܬ ܗܰܘܝܬ. ܟܢ̈ܫܐ ܒܪܫܡܬܗ ܗܘܐ ܒܠܟܪ
ܒܟܠ ܕܝܠܗ ܒܬܘ̈ܠܐ ܘܡܝܩ̈ܪܐ. ܛܘܒܝܟ ܕܐܢܬ
ܗܘ ܗܘܝܬ ܐܝܟ ܪܫܐ ܘܐܝܟ ܠܫܢܐ ܠܬܠܡ̈ܝܕܐ
ܕܐܚܝܟ. ܥܘܫܢܐ ܗܘ ܡܕܒܪܐ ܕܥܡ ܠܫܠܝ̈ܚܐ
ܘܟܠ̈ܗ ܡܪܝ.

## LXXXV.

Si hic manserimus, quæ dixi tibi quo pacto fient? Ecclesia quo pacto ædificabitur? claves regni cœlorum quo pacto a me accipies? quem ligabis? quem solves?

## LXXXVI.

Salve o Petre, discipulorum lingua, prædicantium vox, Apostolorum oculus, cœlorum custos, clavigerorum primogenitus.

## LXXXI.

ܐܚܒܐ ܕܝܢ ܐܦ ܐܚܘܕܐ ܕܥܠܝ̈ܐ ܕܡܟܝܐ
ܡܡܠܠܝܢ ܒܫܘܠ ܐܝܕ̈ܝܗ ܢܣܘܡ ܗܘܐ . ܕܬܛܫܘܢ
ܠܟܠܐ ܐܠܝܢ ܕܠܗܡܢܘܬܐ ܦܪܝܫܬܐ ܐܚܝܕܝܢ .
ܢܟܠܗ ܕܠܐ ܦܣܩܝܢ ܠܗ ܗܘ ܡܫܟܚܝܢ .

## LXXXII.

ܥܬܝܪܘܬ ܪܒ ܘܬܪܬܐ . . . ܐܬܗܦܟ ܠܗ
ܗܝܟܠܐ ܕܒܝܬܐ . . . ܘܢܚܒܗ ܠܗܿ ܐܦ ܩܪܢܐ
ܕܪܟܒܗ ܒܟܬ̈ܒܝ ܕܢܦܩܘܗܝ .

## LXXXIII.

ܐܡܪ ܠܗ ܡܢܗ ܒܡܫܟܢܘܗܝ ܢܦܩ ܠܬܠܡ̈ܝܕܐ . ܕܗܐ
ܚܐܝ̈ܕܝ ܡܡܠܠܐ ܐܢܐ ܠܗ ܠܒܝܬܐ ܡܢܝܫܬܐ . ܘܟܕ
ܠܒ ܢܦܩ ܘܐܡܪ ܘܢܦܠܬ ܘܐܬܚܙܝ ܐܢܘ
ܚܟܡܐ ܕܡܫܟܢܫܬܐ . ܡܢ ܡܠܟ̈ܐ ܘܡܢ ܕܝ̈ܢܐ
ܗܝܡܢܘܬܐ ܡܫܠܡܢܐ .

## LXXIX.

ܓܒܝܘܗܝ ܡܢ ܠܦܢܝܢܘܗܝ ܒܪ ܐܢܫ̈ܐ. ܫܩܠܗ
ܦܬܐܫܬܐ ܕܒܝܬܐ. ܘܐܦܩܗ ܠܗ ܡܠܟܐ ܕܡܠܟܘܬܐ
ܕܢܐܫܘܪ ܒܐܪܒܐ ܘܒܦܫܝܐ. ܠܐ ܬܐܫܘܪ ܡܟܝܠ
ܐܢܐ ܠܟ. ܘܐܦ ܠܡܪܐ ܠܐ ܬܗܘܐ ܐܢܐ ܕܡܦܠܬܢܐ ܕܪܘܡܐ
ܘܥܘܡܩܐ ܒܡܠ ܐܝܟ̈ ܡܬܟܠ ܐܢܐ ܡܬܠ
ܦܩܪܐ ܕܕܘܒܪ̈ܝܟ

## LXXX.

ܦܫܝܢ ܙܩܦܐ ܕܡܠܟܘ̈ܬܐ ܢܘܦܐ ܒܡܠܐ ܡܢ
ܡܢܗ. ܘܦܬܐܫܬܐ ܐܦܬܝܗ ܗܘܐ. ܐܝܟ ܐܪܕܝܟܠܐ
ܚܟܝܡܐ. ܘܐܓܠܝ ܒܐܝܕܘܗܝ ܡܦܠܬܢܐ ܕܪܘܡܐ
ܘܥܘܡܩܐ ܕܢܐܫܘܪ ܐܝܟ ܕܩܪܐ ܫܢܐܫܐ ܒܐܦܐ
ܘܡܘܕܥܢܐ ܒܫܠܠ ܒܫܢܐ ܕܡܢ ܪܘܡܐ. ܦܘܩܕܢܐ
ܠܗܘ ܕܓܒܝܘܗܝ ܘܢܗܘܒ ܗܘܐ ܠܗ ܗܘ ܐܦ
ܡܢ ܢܦܫܗ. ܘܐܝܟ ܠܐܦܩܝܐ ܦܩܕܐ ܒܙܘܢܐ ܕܦܘܕܐ
ܡܬܬܐܡܪ ܗܘܐ ܠܐ ܒܡܕ̈ܝܢܬܐ.

## LXXVII.

ܗܘܐ ܓܠܚܡ ܢܫܦܐ ܘܓܠܝܐ ܕܪ̈ܥܗ ܘܡܪܗ
ܟܠܐ ܐܕܢܐ. ܘܡܣܟܢܐ ܗܘ ܒܥܐ ܠܗ ܠܓܒܪܐ
ܘܒܡܠܬ ܕܝܫ ܬܘܒܗܘ ܒܡܪܐ. ܪܒ ܒܡܪܐ
ܗܘ ܪܒܐ ܡܫܡܫܢܐ ܘܡܣܟܢܐ ܒܥܐ ܠܗ ܠܐܒܐ
ܘܒܘܫ ܒܘܩܐ ܫ̈ܩܝܐ ܡܒܗܘܢ ܡܢ ܢܦܫܗ
ܐܒܐ. ܡܪܢܝܢܐ ܗܘ ܕܠܗܘܬܐ ܢܟܠܗ ܒܪܬ
ܬܘܗܡܬܗ ܐܢܫܬܐ: ܘܐܥܠܗܘܢ ܠܗ ܐܝܟ
ܕܐܥܠܗܘܢ ܒܪܡܫܬܐ ܠܗܬ ܐܒܐ. ܝܒܐ ܘܐܫܬܟ
ܠܗ ܟܠܐ ܐܕܢܐ ܐܦܬܘܪܐ ܠܒܪܬܐ ܫܡܥܝܢ
ܗܒܐ ܒܪܘܚܐ ܫܥܐܫܐ ܕܗܝܡܢܘܬܐ.

## LXXVIII.

ܗܘ ܪܒܐ ܕܩܠܘܬܐ ܠܪܝܫ ܬܠܡܝܕܐ ܩܢܐ ܠܗ
ܘܒܝܬܗ ܕܫܒܩ ܠܝ ܡܠܟܐ ܕܫܡܝܐ. ܘܗܢ ܠܟ
ܝܬܐ ܘܒܒܢܝܗ ܐܝܕܗܪ. ܕܒܫܪܬ ܡܐ ܕܐܬܐ ܐܢܐ
ܒܐܝܕܝ ܫܡܥܘܢ ܠܟܘ ܐܢܐ ܐܡܪܢ ܘܢܩܘܬܢ
ܕܒܡܠܟ ܢܩܒܪܐ ܐܚܪܝܢ.

## LXXIV.

ܦܛܪܝܪܟ ܘܐܦܝܣܩܘܦܐ ܘܡܝܛܪܘܦܘܠܝܛܐ ܒܟܪ̈ܘܙܢܐ ܘܒܡܪ̈ܝܬܐ ܕܪܘܚܐ ܘܒܫܘܒܚܐ ܚܕ ܐܢܘܢ . ܐܝܟܢܐ ܕܫܡܥܘܢ ܘܫܠܝܚ̈ܐ ܟܢ̈ܘܬܗ ܫܘܐܝܬ ܩܒܠܘ ܠܡܘܗܒܬܐ ܕܪܘܚܐ ܕܩܘܕܫܐ ܘܐܬܟܗܢܘ . ܐܠܐ ܡܛܠ ܡܛܟܣܘܬܐ ܐܬܬܣܝܡ ܫܡܥܘܢ ܪܝܫܐ ܠܟܢ̈ܘܬܗ .

## LXXV.

ܬܠܡܝܕ̈ܐ ܟܠܗܘܢ ܫܠܝܚ̈ܐ ܗܘܘ . ܘܟܠܗܘܢ ܩܒܠܘ ܣܝܡ ܐܝܕܐ ܡܢ ܡܪܢ . ܘܟܠܗܘܢ ܐܦܝܣܩ̈ܘܦܐ ܒܫܡ ܗܘܘ . ܐܠܐ ܡܛܠ ܡܛܟܣܘܬܐ ܐܬܬܣܝܡ ܪܝܫܐ ܫܡܥܘܢ .

## LXXVI.

ܐܝܟ ܦܐܛܪ̈ܝܪܟܐ ܐܝܬܘܗܝ ܗܘ ܕܡܬܬܦܪܢܣ : ܡܫܘܕܥܐ ܬܘܒ ܥܡ ܗܠܝܢ ܕܐܡܪܢ ܡܢ ܐܚܝܕ ܠܡܕܒܪܢܘܬܐ ܕܐܡܪ ܠܘܬܗ ܡܪܝ ܗܘ ܕܠܘܬ ܦܛܪܘܣ ܠܡܣܝܕܘܗܝ ܐܡܪ . ܕܐܬܦܢܝ ܘܫܪܝ ܐܚ̈ܝ . ܕܐܢܬ ܗܘ ܟܐܦܐ . ܘܥܠܝܟ ܒܢܫܐ ܕܒܢ̈ܝܬܗ ܢܒܕܗ . ܘܐܦ ܗܘܘ ܟܠܗܘܢ ܪ̈ܥܘܬܐ .

## LXXI.

ܠܟ ܗܳܘܒ ܐܢܐ ܡܠܟ̈ܐ ܕܡܠܟܘܬܝ ܐܫܬܘܕܝ
ܠܗ :
ܕܗܘ ܫܬܐܣܬܐ ܘܗܘ ܪܒ ܒܝܬܐ ܠܒܝܬܐ
ܢܗܘܐ :
ܐܢ ܐܣܪ ܐܢܬ ܒܐܪܥܐ ܐܣܝܪ ܐܦ ܒܫܡܝܐ :
ܘܐܢ ܗܘ ܬܫܪܐ ܒܐܪܥܐ ܢܗܘܐ ܫܪܐ ܒܫܡܝܐ :
ܒܪܘܡܐ ܘܢܘܡܣܐ ܢܗܒ ܫܘܠܛܢܐ ܠܫܠܝܚܘܬܐ :
ܕܠܥܠ ܘܠܬܚܬ ܬܗܘܐ ܦܣܐ ܡܳܪܳܢܳܐܝܬ ❖

## LXXII.

ܐܢܬ ܐܝܟ ܕܒܝܡܐ ܟܐܦܐ ܐܬܩܪܝܬ ܘܐܬܒܢܝܬ. ܗܝܟ ܕ ܠܗܝܡܢܘܬܐ ܫܪܝܪܬܐ ܘܕܠܐ ܡܘܡ ܕܒܝܬܐ ܦܪܝܣܬ ܡܢܝ ܫܐܠܡ ܗܘܐ . ܪܝܫ ܪܥܘ̈ܬܐ ܕܢܦܫܐ ܡ̈ܠܠܐ ܠܝ ܡܫܝܚܐ ܝܗܒ ܗܘܐ ܘܐܫܠܡ .

## LXXIII.

ܡܫܝܚܐ ܕܝܢ ܠܟ ܐܘ̄ ܦܛܪܘܣ ܪܝܫ ܪܥܘܬܐ ܣܡܟ ܗܘܐ ܡܕܒܪܢܐ ܕܡܗܝܡܢܐ . ܘܐܦ ܒܝܬ ܐܝܟ ܬܘܒ ܐܝܥܠ ܗܘܐ ܒܦܘܪܢܣܐ ܕܡܪܢܝܬܗ .

## LXVIII.

ܪܥܝܐ ܗܘܐ ܩܠܗ ܕܫܢܝ ܒ ܐܡܪ ܗܘܐ.
ܠܡܩܢܝ ܕܝܒܐ ܕܡܠܟ̈ܬܐ ܡܛܠ ܒܗܘܢܬܐ.
ܕܗܐ ܢܚܬܝ ܠܟ ܙܦ ܒܥܬܐ ܘܢܗܘܐܬ ܒܐܪܝܚ
ܩܠܝܪܐ ܕܙܘܩܐ ܘܢܘܡܩܐ ܕܐܬܣܪ ܐܦ ܬܡܪܐ.
ܐܢ ܬܐܡܪ ܐܢܐ ܐܡܪ ܐܢܐ. ܘܐܢ ܬܡܪܐ ܐܢܐ ܐܢܐ ܡܪܐܢܐ.
ܘܐܢ ܬܦܩ ܚܠܦ ܚ̈ܛܗܐ ܡܦܩܢܐ ܗ̇ܘ
ܒܡܘܬܝ.

## LXIX.

ܐܪܕܝܟܠܐ ܬܠܬܐ ܕܒ̈ܢܘ ܟܠ ܡܬܐܣܬܗ ܕܡܫܟܢ
ܟܐܦܐ. ܬܟܒ̈ ܒܬܐ ܚܟܡ̈ܬܐ ܕܠܗܘܢ ܐܪ̈ܕܝܟܠ
ܐܥܐ ܕܪܘܚܐ.

## LXX.

ܢܡܘܣ ܢܦܩ ܠܟܠ ܡܫܬ̈ܡܥ ܟܠ ܐܦܢ ܐܟܢ
ܘܪܚܡ ܕܗܒܗ ܡܟܪܢ ܘܡܫܪܢܥܝܡ.
ܘܗܘܘܐ ܕܟܠܗܝܢ ܗܣܦ̈ܬܐ ܕܝܥܐ ܐܠܗܐ ܡܪܢ
ܕܢ̈ܣܘܢ ܒܬܘܠܝܬܐ. ܕܗܘܢ ܠܝ ܒܦܪܘܣ
ܪܘܚܐ ܕܟܘܣܡ ܠܬܢܝܐ.

## LXV.

وجميع اولادك مبنيين عليك . اعني البطاركة والاساقفة
والقسوس التي (الذين) هم وارثين كهنوتك .

## LXVI.

ܕܚܙܐ ܚܘܒܗ ܡܪܢܐ ܥܒܕܗ ܪܥܝܐ ܠܡܪ̈ܥܝܬܗ .

## LXVII.

ܡܫܡܫܝܢ ܪܥܝܐ ܕܡܫܝ̈ܚܐ ܘܡܬܐܣܬܐ ܘܩܫܝܫܐ
ܘܫܡ̈ܫܐ ܘܡܕܒܪ̈ܢܐ ܕܥܕܬܗ ܕܡܫܝܚܐ . ܟܕ ܡܢ
ܡܪܗ ܐܫܬܗܕ ܕܐܢܬ ܗܘ ܠܟ ܟܐܦܐ . ܘܥܠ
ܗܕܐ ܟܐܦܐ ܐܒܢܝܗ ܠܥܕܬܝ : ܐܡܪ ܠܗ ܡܪܢ .
ܪܥܝ ܠܥܢ̈ܐ ܕܟܠܗ ܕܝܠܝ ܪܥܝ ܠܝ ܐܡܪ̈ܝ .
ܪܥܝ ܠܝ ܢܩ̈ܘܬܝ . ܘܪܥܝ ܐܢܘܢ ܟܠܗ ܡܪ̈ܥܝܬܐ
ܕܗܝܡܢܘܬܐ .

## LXII.

ܒܬܪ ܢܫܝܫܒܗ̈ܢܐ ܕܕܐܟܝܡܐ ܟܬܝܫܬܐ .
ܩܛܪܘܣ ܢܫ ܒܗ̈ܢܐ ܕܕܐܟܝܡܐ ܢܝܟܐ .

## LXIII.

ܛܘܒܝܟ ܟܐܦܐ ܕܫܬܐܣܬܐ ܕܒܟܗ ܣ̊ܡܝܟ ܒܢ :
ܐܠܗܐ ܕܟܛܝܟ ܢܘܩܪܐ ܕܒܝܬܐ ܟܠܗ . ܐܝܟ
ܕܛܒܝܟ ܗܘ ܕܢܟܠܐ ܟܠܗ . ܘܒܫܪܪܐ ܕܟܘܕܝܬܟ
ܢܬܟܛܘܟ ܢܬܪ̈ܝܢܐ ܘܡܩܒ̈ܠܢܐ ܕܫܦܝܪܐ . ܡܫ̈ܒܚܬܟ
ܟܠܬܐ ܘܗܘܐ ܡܘܕܝܐ ܠܡܪܢ ܕܒܪܐ ܗܘ ܕܐܠܗܐ .

## LXIV.

ܐܝܬ ܒܗܕܪ̈ܝܐ ܕܪ̊ܡܝܟ ܫܦܝܪ ܘܡ̊ܒܝܢܝܟ :
ܕܟܠܗܘܢ ܓܐ̈ܢܣܐ ܕܐܝܬ ܒܗ̇ ܒܝܟܐ ܒܟܠܗܘܢ
ܢܣܬܕܪܘܢ :
ܫܬܐܣܬܐ ܗ̇ܘ ܓܝܪ ܘܟܠܗܘܢ ܕܦ̈ܘܩܕܢܐ ܒܟܠܗܘܢ
ܡܬܡܬܢܝܢ :
ܕܒܠܐ ܦܘܪ̈ܫܢ ܟܠܗ ܟܝܢܬܐ ܒܟܠܗܘܢ
ܢܫܬܡܠܐ ❖

## LX.

ܗܘ ܐܠܗܐ ܒܪܘܝܐ ܒܚܝܠܐ ܘܒܚܟܝܡ̈ܬܐ . ܕܠܐ
ܡܫܟܚܝܢ ܒܢ̈ܝܐ ܠܡܥܩܒܘ ܠܐܝܟܘܬܗ ܡܢ
ܒܪܝܬܗܘܢ . ܐܠܐ ܐܝܟܢܐ ܒܢ̈ܝܢܫܐ ܡܫܟܚܝܢ . . .
ܒܥܒܕܬܐ ܕܝܢ ܡܦܫܩܬܐ ܫܪܝܪܐܝܬ ܐܝܟ ܕܬܫܒܘܚܬܐ
ܒܟܠܗ ܡܥܒܕܢܘܬܐ . ܕܐܝܟܢܐ ܕܐܝܬ ܗܘ ܐܒܐ ܕܒܪܐ :
ܘܐܝܟ ܗܘ ܒܪܗ ܒܪܘܝܐ ܡܫܝܚܐ : ܘܐܝܟ ܗܘ
ܪܘܚܗ ܚ̈ܝܐ ܡܒܪܟܬܐ : ܗܟܢܐ ܐܝܟ ܗܘ
ܥܒܕܗ ܡܫܡܫܢܐ ܡܫܟܚܝܢ ܒܪܘܚܐ ܕܐܬܒܪܝ
ܟܠܐ . ܘܐܫܬܘܕܝ ܠܗ ܕܟܠ ܗܘܐ ܟܠܐ ܐܒܘܗܝ
ܠܒܪܗ . ܘܬܘܒ ܕܠܗ ܐܠܐ ܡܠܐܟ̈ܐ ܕܫܠܡܘܬܐ
ܕܡܫܝܚܐ .

## LXI.

ܡܫܒܚ ܪ̈ܘܡܬ ܒܗܘܢܬܐ ܠܫܡܫܐ . ܘܫܒܚ
ܘܐܫܬܪܪ̈ ܪ̈ܘܡܬ ܒܗܘܢܬܐ ܚܕܬܐ ܒܝܕ ܒܪܘܟ .
ܒ ܐܦܫ ܠܒܪܘܟ ܪܘܚܐ ܕܡܠܐܟ̈ܐ ܘܠܗ
ܐܝܟܢܐ ܡܠܐܟ̈ܐ ܕܫܠܡܘܬܐ ܕܡܫܝܚܐ .

## LVII.

ܗܘ ܫܡܥܘܢ ܕܪܝܫܗܘܢ ܗܘܐ ܠܟܠܗ ܥܕܬܐ :
ܙܕܩ ܠܗ ܕܢܣܒ ܐܦ ܢܫܩܘܠ ܠܡܫܡܫܢܘܬܐ ❖
ܠܗ ܡܛܠ ܐܝܬ ܡܠܝܐ ܕܡܪܐ ܘܪܚܡܐ :
ܕܐܬܦܩܕ ܘܐܬܚܙܝ ܟܠ ܡܢܐ ܕܒܐܪܥܐ ܘܡܢܐ
ܕܒܫܡܝܐ :
ܐܦܛܪܘܦܐ ܕܡܠܟܘܬܐ ܘܪܥܝܐ ܕܥܡܗ ܐܢܐ ܠܗ :
ܦܪܝܫ ܘܪ̈ܒ ܠܒܢ̈ܝ ܥܕܬܗ ܡܫܝܚܐܝܬ ❖

## LVIII.

فاما بطرس فانه استحق ان ياخذ الخلافة على شعبه

## LIX.

والرئيس عليهم كان شمعون الصفاء ناطركرسي المسيح
على الارض

## LV.

ܗ̇ܘ ܫܘܠܛܢܐ ܕܐܝܬ ܠܐܝܠܢܐ ܝܗܒ ܗܘܐ ܠܫܡܥܘܢ :
ܕܢܫܪܐ ܘܢܐܣܘܪ ܐܠܗܐܝܬ ܐܝܟ ܪܒ ܒܝܬܐ :
ܠܒܝܬ ܫܡܥܘܢ ܐܦ ܐܢܘܢ ܠܒܝܬ ܡܘܫܐ :
ܕܢܫܘܐ ܠܚܕ̈ܬܐ ܥܡ ܥܬܝܩ̈ܬܐ ܠܟܪܘܙܘܬܗ :
ܪ̈ܒܢ ܒܬ̈ܐ ܒܢܐ ܕܢܰܣܶܠܰܩ . ܘܐܰܬܝ ܐܢܘܢ :
ܕܢܬܠܘܢ ܣܦ̈ܐ ܡܠܟ̈ܐ ܠܗ̈ܠܝܢ ܕܢܠܝܩ̈ܐ ܗܘܘ ❖

## LVI.

ܐܰܝܬܝ ܠܫܡܫܐ ܕܐܝܬܘܗܝ ܪܝܫܗ ܕܢܨܝܚܘܬܐ :
ܘܠܡܫܝܚܢ ܕܐܝܬܘܗܝ ܫܘܦܪܐ ܕܫܠܝܚܘܬܐ :
ܡܪܐ ܠܐܝܠܢܐ . ܘܐܩܝܡܗ ܠܫܡܥܘܢ ܪܝܫ ܠܫܠܝܚ̈ܐ :
ܕܢܫܬܪܪܘܢ ܠܗ ܡܠܟܐ ܕܢܰܫܩ ܟܠܐ ܒܪܝܬܐ :
. . . . . . . . . . . . . .
ܣܒܪܬܗ ܐܦ ܕܐܚܘܗܝ ܠܥܠܡܐ ܒܐܝܕܝ ܡܫܝܚܢ :
ܘܰܐܝܬܝ ܠܫܡܫܐ ܕܢܗܘܐ ܣܘܢܐ ܕܡܕܢܚܐ ܗܘܐ ❖

## LI.

ܠܟܗ̈ܢܐ ܕܐܨܒܥ ܫܡܥܘܢ ܗܒ ܕܢܫܡܫܘܢ
ܙܗܝܐܝܬ ܣܠܩ ܒܗܘ̈ܢܐ ܕܐܨܒܥ ܡܘܫܐ ܘܐܬܒ
ܓܠܟܘܢ ܟܠܐ ܣܘܣܐ.

## LII.

ܐܬ ܐܠܐ ܡܘܫܐ ܠܐܪܥܐ ܕܒܥܝܬܐ ܘܩܪܒܐ ܐܝܟ ܒܝܬܐ
ܣܒܬܐ ܕܝܗܒ ܫܡܥܘܢ ܠܗ ܕܝܪܬܗ.

## LIII.

ܪܒ ܗܘܐ ܡܘܫܐ ܠܥܡܐ ܘܒܢ. ܘܫܡܥܘܢ
ܫܘܫ ܘܐܬܟܢܫ ܒܗ.

## LIV.

Cernebant ibi se invicem Princeps Veteris et Princeps novi Testamenti. Vidit Moyses sanctus Simonem Sanctificatum. Vidit Œconomum Patris, Procuratorem Filii. Ille quidem scidit mare, ut populus in mediis ambularet fluctibus: Hic vero tabernaculum excitavit, ut ædificaret Ecclesiam.

## XLIX.

ܠܘ̇ܝܢ ܦ̇ܢ ܬܠܡܝ̈ܕܐ ܐܚܪ̈ܢܐ ܡܟܝܠ : ܠܘܬܗ ܕܝܢ
ܕܗ̇ܘ ܡܕܒܪܐ ܘܕܫܡܥ ܒܪܝܫ ܓܘܕܐ ܐܬܐ ܘܐܡ̇ܪ:
ܕܐܒ̈ܗܝܢ ܫܛܝ̈ܬܐ ܒܟܠ ܫܛܝܐ ܕܒܪܒܚܘܢ ܐܝܟ
ܕܠܫ̈ܢܐ . . . . ܐܢܐ ܕܝܢ ܐܬܒܣܡܬ ܡܫܬܠܝ ܕܠܐ
ܬܘܒ̣ܐ ܗܝܡܢܘܬܝ . . . . ܘܐܦ ܐܢܬ ܒܪܚܡ ܕ
ܡܬܒܥܐ ܐܢܬ ܡܪܝ ܠܐܚ̈ܝܟ. ܗܘ̇ ܕܝܢ. ܗܘܐ
ܫܟܝܒܐ ܘܡܬܪܐܐ ܘܡܬܟܢܫܐ ܕܗܘ̇ܝܢ ܕܒܡ
ܗܝܡܢܘܬܐ ܡܬܒܪܟܝܢ ܠܗ . . . ܕ ܡܬܒܥܐ
ܐܢܬ ܓܝܪ ܐܡܪ: ܡܪܝ ܠܐܚ̈ܝܟ. ܗܕܐ ܕܝܢ ܐܡܬܝ
ܗܘܬ : ܘܕܗ̇ܘ ܕܝܗܒ ܡܦܩܢܐ : ܘܕܗ̇ܘ
ܘܡܫܟ̇ܚ ܠܗ ܬܘܒ ܒܡܠܬ̈ܐ ܡܠܝ̈ܚܬܐ .

## L.

ܡܛܠ ܩܢܝܐ ܕܢܬܬܒܥܐ ܘܡܫܬܢܝܢ ܕܚܕ݂ܐ. ܬܩܢܗܘܢ
ܕܩܢܝ ܠܚ̈ܕܪܐ ܘܠܗܐ ܒܗܘܢ ܡܪܐ. ܡܛܠ ܐܢ݂ܬ
ܠܗ̈ܢܐ ܕܢܛܘܪܐ . ܘܡܫܬܢܝܢ ܩ݂ܕܡ ܩܕܝܪ̈ܐ
ܕܡܬܒܥܬܐ . ܡܛܠ ܒܗܐ ܡܬܚ݂ܡ ܘܒܗܐ ܘܡܫܬܢܝܢ
ܕܢܬܐ ܒܗܐ .

## XLVII.

ܐܦ ܡܫܝܚܐ (ܠܦܘܬ ܒܗܝܘܬܐ) ܠܐ ܐܓܠܝܗ
ܠܢܦܚܢ ܒܬܘܠܐ ܕܢܝܢܐ ܗܘܐ. ܐܠܐ ܠܫܡܝܢ
ܡܪܘܓܐ ܕܟܦܪ ܘܐܬܢܣܒ ܒܢܫ̈ܐ.

## XLVIII.

(ܦܛܪܘܣ) ܟܦܪ ܘܡܘ̈ܡܬܐ ܠܫܪܪܐ ܕܡܦܘܪܝܗ.
ܘܠܐ ܐܫܬܕܝ ܡܢ ܕܪܓܐ ܕܫܠܝܚܘܬܗ ܘܡܢ
ܡܫܡܫܢܘܬܐ ܕܐܚ̈ܘܗܝ. ܐܠܐ ܫܡܥ ܡܢ ܡܪܘܡܐ
ܗܝ ܕܠܡܦܘܟܠܐ. ܗܝ ܕܪܕܝ ܠܗ ܢܪܚܒ
ܘܢܩܦܬܝ. ܘܠܗܕܐ ܒܙܒܢ ܒܫܘܕܢܝܐ ܚܘܝܗ
ܠܘܬܗ ܟܕ ܐܡܪ ܠܗ. ܫܡܥܘܢ: ܗܐ ܣܛܢܐ
ܫܐܠ ܕܢܪܒܟܘܢ ܐܝܟ ܕܠܚ̈ܛܐ. ܘܐܢܐ ܒܥܝܬ
ܥܠܝܟ ܕܠܐ ܬܚܣܪ ܗܝܡܢܘܬܟ. ܘܐܦ ܐܢܬ
ܐܬܦܢܝ ܒܙܒܢ ܘܫܪܪ ܠܐܚ̈ܝܟ. ܗ̄. ܕܐܝܟ
ܕܐܫܬܒܩ ܠܝ ܟܕ ܣܟܠܬ: ܘܐܦ ܬܦܢܘܢ
ܠܐܚ̈ܝܟ ܕܡܫܬܪܝܢ ܘܢܬܦܢܘܢ.

## XLVI.

ܟܠܐ ܕܐܪܥܘ ܠܡܫܝܚܝܢ ܕܢܚܐ ܕܢܗܘܐ ܠܗܘܢ
ܪܡܫܐ . ܘܚܙܝܢ ܡܛܠ ܕܢܡܪ ܠܡܫܡܫܢܘܬܐ
ܕܡܫܝܚܝܢ ܐܪܥܢ ܐܝܟ ܘܠܘܬ ܡܫܝܚܝܢ ܐܚܝܢ
ܐܦܗ̈ܘܢ : ܡܫܝܚܝܢ ܗܐ ܫܛܝܐ ܡܠܐ ܕܢܟܪܘܒܘܢ
ܐܝܟ ܕܠܒܥ̈ܠܐ . ܗ̄ . . . . ܘܚܙܝܢ ܠܘܬ ܡܫܝܚܝܢ
ܡܫ̇ܠܐ . ܕܐܢܐ ܠܟܘ ܒܢܝܬܐ ܡ̇ܚܟ ܐܢܐ ܒܟܘܢ
ܐܝܟܐ . ܐܚܝܢܐ ܕܢܨ ܫܛܝܐ ܕܡܚ̈ܝܠܐ ܐܢܬܘܢ
ܒܗ̇ܢ ܕܟ̇ܪܒܢ ܐܢܬܘܢ . . . ܘܐܢܐ ܒܢܝܬ ܢܟܝܢ
ܕܠܐ ܬܚܫܪ ܗܡܫܝܚܘܬܢ . ܗ̄ . ܐܢܬ ܟ̇ܦ̇ܪ ܐܢܬ
ܒܢ . ܐܠܐ ܐܢܐ ܠܐ ܡ̇ܚܟ ܐܢܐ ܠܟ ܕܟ̇ܢܫܐ ܠܟ̇ܪ
ܬܒ̇ܥ̈ܪ ܒܡ̇ܟܦܪܘܬܐ . . . . ܘܐܦ ܐܢܬ ܒܢܒܢ
ܐܬܒܢܝܢ ܘܡܪ ܠܐܝܟܝܢ . ܗ̄ . . . . ܐܢܗܘ ܐ̈ܪܐ
ܕܒܐܠܝܢ ܠܐܦ̈ܠܝܐ ܘܡܬܦܠܛܝܢ ܟܠܟ ܐܝܟ ܕܐܢܬ
ܐܬܦ̇ܠܛܬ . ܡܪ ܘܫܡܫܝܢ ܐܝܟ ܒܗܡܫܝܚܘܬܐ
ܕܒܢ . ܘܦ̇ܠܠܐ ܐܝܟ ܐܝܟ ܕܐܦ ܐܢܐ ܦ̇ܠܠܬܝܢ
ܘܡܪܬܝܢ .

## XLIV.

ܡܛܝܒܐ ܗܘܐ ܘܟܬܪ ܕܢܚܬܐ ܘܬܳܒ ܒܩܪ̈ܐ :
ܠܐ ܢܚܬ ܕܪܓܐ ܕܢܗܘܐ ܕܬܪܝܢ ܐܘ ܕܬܠܬܐ :
ܣܠܩ ܗܘܐ ܒܩ̈ܝܛܐ ܘܩܡ ܗܘܐ ܒܩܘܡܬܗ ܕܠܐ
ܫܘܚܠܦܐ :
ܘܛܥܢ ܒܐܝܕܗ ܡܐܢ̈ܐ ܕܡܫܚܐ ܘܡܥܡܘܕܝܬܐ :
ܡܢ ܕܐܘܒ ܗܘܐ ܒܣܘܥܪܢܘܬܐ ܒܩ̈ܝܛܐ ܫܐܠܗ :
ܠܟܠܝܠܐ ܡܢܝܢܗ ܓܒܝ ܒܡܩܕܡܘܬܐ ܐܚܪܢܐ ܠܐ ܐܝܬ ❖

## XLV.

ܕܐܡܪ ܒܗ ܕܐܬܦܢܝ ܘܫܪ ܐܚ̈ܝ . ܗ̄ . ܕܡܢ ܒܬܪ ܕܗܘ ܐܬܐ . ܠܘ ܒܠܚܘܕ ܐܢ̈ܫܐ ܡܟܬܪ . ܐܠܐ ܐܦ ܡܠܦܢܐ ܘܪܝܫܐ ܕܥܡ̈ܗܘܢ ܗܘܐ . ܘܠܘ ܠܫܪ̈ܟܐ ܕܒܢ̈ܝܢܫܐ ܗܘܐ ܡܠܦܢܐ ܐܠܐ ܘܐܦ ܠܗܘܢ ܠܡܠܦ̈ܢܐ ܘܡܕܒܪ̈ܢܐ ܕܒܢ̈ܝܢܫܐ ܗܘܐ ܡܫܪܪܢܐ

## XLIII.

فعليك ابني جماعتي . وابواب الجحيم لا تقوى عليها . الذين هم تجارب الشيطان . تجارب الروح والجسد . لا يقووا على جماعتي . منجل (من اجل) انها متلمذة لك . مبنيه على الصخرة . . . كيف يستطيعوا يهدموا من هو متضع القلب . تلميذ لغيره . متدّبر بمشورته دون مشورة نفسه . هذا هو من جماعتي مبني عليك يابطرس . ياصخره . كما انت مبني عليّ انا الصخرة الوثيقة . هو تلميذ لك كما انت تلميذ لي . هو تحت طاعتك كما انت تحت طاعتي . هو يتدّبر بمشورتك كما تتدّبر انت بمشورتي . هو يقبل التبكيث منك كما تقبل انت التبكيث مني . هو يخضع لاوامرك كما انت تخضع لاوامري . هذا هكذا لا يقووا عليه ابواب الجحيم . الذي (التي) هي تجارب ابليس ومناصبه . لان ابليس كلما نصب عليه وجربه بفكر مطغي استشارك عليه فمنعته منه وخلصته من الطغيان فليس يطغى ابداً ولا يسقط بذيانه لانه ثابت الاساس على بطرس الذي هو الصخره .

## XLI.

سيدنا يسوع المسيح . . . سال تلاميذه قايلاً ماذا يقول الناس على ابن البشر. مَن هو . . . فاجاب بطرس معترفًا به قايلاً انت هو المسيح ابن الله الحي . . . فحينيذٍ للوقت قال المسيح لبطرس طوباك يا شمعون ابن يونا . . . انت هو الصخرة وعليك ابني بيعتي . وابواب الجحيم لا تقوى عليها . انت تدعى الصفاء . واراد سيدنا ان يظهر للتلاميذ حرارة ايمان بطرس لانه صافي مثل صخرة الحجر الصوان التى لا عيب فيه ولا دغل . فلذلك قال سيدنا عليك ابني بيعتي . وابواب الجحيم لا تقوى عليها .

## XLII.

ܕܩܠܐ ܕܗܘ ܠܡܪܢ ܕܥܠ ܦܛܪܘܣ ܐܬܐܡܪ
ܕܐܢܬ ܗܘ ܒܪܗ ܕܐܠܗܐ . ܘܥܠܝܟ ܐܒܢܝܗ̇ ܠܥܕܬܝ.
ܘܠܟ ܐܬܠ ܩܠܝ̈ܕܐ ܕܫܡܝܐ .

## XXXIX.

(ܦܛܪܘܣ) ܗܘ ܕܗܘܐ ܪܝܫܐ ܐܦ ܡܕܒܪܢܐ
ܠܫܠܝܚܘܬܐ :
ܘܦܩܕ ܠܟܠܗܘܢ ܒܢܝܢܐ ܕܬܐ ܒܟܠ ܦܘܣܩ̈ܢܝܢ:
ܢܚܬ ܗܘ ܕܙܒܢ ܡܢ ܢܗܪܐ ܕܚܫܟ ܦܫܐܪ̈ܘܗܝ :
ܘܡܬܠܗܢܐ ܒܢܝܢ ܟܠ ܦܥܠܝܢ ܡܢ ܦܘܪܢܐ :
ܒܫܠܝܚܘܬܐ ܢܫܦܪܐ ܕܬܐ ܢܫܦܪ ܡܢ ܟܠ :
ܕܒܗ ܗܘ ܕܫܪܝ ܟܠܗܘܢ ܒܢܦ̈ܫܗ ܒܗܝܡܢܘܬܐ :
ܐܠ ܐܢܫܐ ܢܟܝܪܐ ܕܬܟܠ ܐܦ ܙܢ̈ܝܢܐ :
ܕܠܐ ܬܫܠܝܚܘܬܐ ܬܪܢܐ ܠܗܠܝܢ ܟܢ ܦܫܚ ܗܘܐ :
ܘܡܬܠ ܗܢܐ ܟܠ ܒܦܘܪܐ ܒܢܝܐ ܕܬܐ :
ܕܢܗܘܘܢ ܠܫܦܝܪ ܟܠܗܘܢ ܕܡܫܬܢܘ ܕܠܐ
ܕܘܘܪܐ :

## XL.

ܒܠܫܐ ܦܘܪܬ ܘܡܬܝܒܘ ܠܟܝ ܢܫܠܐ ܪܒܐ :
ܐܢܫ ܡܩܕܡܐ ܙܢܝ ܒܫܦܝܪܐ ܕܡܪܢܐ ܐܢܫ :
ܠܟ ܐܘܡܢ ܟܠ ܡܬܦܢܝܢ ܕܒܬ ܐܝܡܡܐ :
ܘܠܟܠܗܝ ܐܒܢܝܢ ܕܪܫ ܒܢܝܢܝ ܡܢ ܢܪܢܝܐ ❖

## XXXVI.

ܫܡܥܘܢ ܓܪܝܣܐ ܠܠܚܡ ܚܢܐ ܐܠܐ ܠܗ̇ ܠܠܒܬܐ
ܐܡܪ ܠܗ ܡܪܗ ܘܩܒܪܗ . ܕܠܝ ܡܬܚܫܠܐ ܐܠܐ
ܡܠܟ̈ܐ ܕܪ̈ܘܡܝܐ ܘܕܝܘܢܝܐ ܕܐܬܐܡܪ ܘܬܫܪܐ ܘܠܐ
ܬܬܒܥܐ .

## XXXVII.

ܟܕ ܐܝܬܘܗ̈ܝ ܫܡܥܘܢ ܡܢ ܕܚܠܐ ܘܩܪܒ
ܘܫܡܥ ܠܗ ܠܟܢܫܐ . ܩܪܒ ܡܢ ܠܒܝܬܗ
ܘܐܫܟܚܗ ܘܐܡܪ ܠܗ ܒܫܠܡܐܝܬ . ܫܡܥ ܠܝ
ܫܡܥܘܢ ܠܐ ܬܕܚܠ ܘܠܐ ܢܬܪܥܐ ܙܟܝܢ ܕܝܬ
ܩܘܕܫܐ ܡܗܝܡܢܘܬܐ ܟܠܐ ܝܘܡܝܢ ܚܕܐ ܐܠܐ ܠܗ̇ .
ܘܠܐ ܡܬܬܐܡܢܐ ܠܕܪܕܪܝ .

## XXXVIII.

ܡܫܝܚܐ ܕܒܐܬܐ ܗܘ ܐܘ ܐܬܐ . ܢܠܡܪ ܩܒܝܠܐ
ܘܪܚܡ ܠܬܠܡܝ̈ܕܘܗܝ ܟܠܗ ܗܘܐ ܘܩܪ̈ܘ ܐܦ
ܫܬܬ ܢܬܗ ܡܢܫܬܐ . ܘܠܐ ܡܬܒܥܝܢܐܝܬ ܬܘܒ
ܡܟܝܠ.

## XXXII.

ܗ̇ܢܘ ܫܡܥܘܢ ܨܝܕܐ . ܕܟܠܗܘܢ ܡ̈ܠܟܐ ܘܓܒ̈ܪܐ
ܠܐ ܢ̊ܫܒܩܝܢ ܠܒܪܐ ܕܟܠܗܘܢ ܡܥܒܕܐ ܘܣܒܝܪܐ
ܫܬܐܣܬܗ̇ .

## XXXIII.

ܟܠ ܫܡܥܘܢ ܕܐܘܪܐ ܡܢ ܟܕܗ̇ ܟܢܐ . ܘܟܠ
ܫܒܥܝܢ ܘܬܪܝܢ ܕܟܘܪܝܢ ܐܬܟܢܗ̇ .

## XXXIV.

ܟܕ ܨܘܡܐ ܕܠܝܢ ܫܡܝܢܘܢ ܚܕ̈ܐܐ ܠܗ̇ .
ܘܡܩ̈ܒܠܐ ܕܫܡܥܠܐ ܠܐ ܡܪܝܡ ܢܫܒܩܝܢ ܠܗ̇ .

## XXXV.

ܡܓܠ̈ܬܗ ܕܙܝܫ ܠܡܫܝ̈ܚܐ ܕܫܠܝ̈ܢܐ ܕܙܘܥܐ ܡ̊ܟܠ .
ܘܟܠܗܘܢ ܐܬܥܢܝܢܬ· ܟܕ ܐܬ ܡܗܝܡܢܘܬܐ ܢܬܟܪܟܝ
ܡܢܢܐ ܥܙ ܟܬܒ .

## XXX.

قال التلميذ احب منك يا معلم ان تفسّر لي معنى قول الرب لبطرس طوبا لك يا سمعان والباقي .

قال المعلم . . . بهذا القول تبارك اسمه (اراد) ان يحقق لبطرس انهُ قد جعله خليفة على الارض فى خلاص النفس من الخطية . . . قد سميتك صخرة لان بطرس لفظة باليونانية تفسيرها الصخرة . انت الصخرة (وعليك ابني كنيستي التي هي جماعتي . لان الكنيسة لفظة بالعبرانية تفسيرها الجماعه . عليك ياصخرة ابني جماعتي . انا هو الصخرة الحقيقية والاساس الوثيق . حبّبتني وتتلمذت لي وتشبهت بي وبنيت نفسك علي وجعلتني لك اساس ولذلك صرت صخرة مثلي ابني عليك جماعتي . كلمن يتلمذ لك صار مبني عليك انت الصخرة

## XXXI.

ܒܠ ܩܘܕܫܐ ܐܡܪܝܢ ܠܡܫܝܚܘܬܐ ܒܣܘܟܠ ܘܕܡܪܢܗ
ܕܦܠܓܘܬܐ ܢܫܐ ܕܡܠܟ̈ܝܢܫܐ. ܕܠܐ ܡܬܐܫܬܐ
ܕܗܝܡܢܘܬܗ ܚ̊ܘܠ ܡܬܐܫܬܚܢ. ܘܠܒܝܗ
ܢܫܐ ܠܡܪܢܝܬܗ. ܘܡܐܝܘܗܝ ܦܬܚ ܠܟܢ
ܠܘܬ ܫܡ̈ܝܐ ܘܐܬܐ ܠܒܢܝ̈ܢܫܐ ܒܡܫܘܚܬܗ.

## XXVIII.

ܐܝܬ ܠܡܦܩܪ̈ܐ ܕܠܘܦ̈ܬܐ ܘܡܓ̈ܠܐ ܠܡܒ̈ܢܝ ܩܘܫܬܐ.
ܕܠܟܡ ܫܦܗ ܦܪܘܩܐ ܡܫܝܚܢ ܡܢ ܢܘܢܐ ܟܐܦܐ.
ܗܘܝܘ ܟܐܦܐ ܕܡܪܝܐ ܡܫܝܚܐ ܦܪܘܩܐ ܪܒܐ.
ܘܠܡܟܢܐ ܡܪܐ ܠܐܚܪܢܐ ܟܐܦܐ ܘܪܫܐ ܕܒܢܝܢܐ.
ܒܡܫܘܬ ܒܘܢܝܐ ܘܫܡܐ ܡܪܐ ܠܡܫܝܚܢ ܒܫܡܐ
ܟܐܦܐ. ܐܟܡܐ ܕܐܝܬ ܗܘܐ ܒܡܘܫܬܐ ܡܫܝܚ̈ܐ
ܘܦܪܘܩܐ ܠܟܠܡܐ. ܗܘܝܘ ܡܫܝܚܐ ܕܡܪܝܐ
ܘܗܘܝܘ ܦܪܘܩܐ ܪܒܐ. ܘܠܐ ܚܪ̈ܢܐ ܕܟܠܡܠܠܐ ܐܟܬܐ.
ܡܫܚܐ ܘܒܝܘ ܐܝܬ ܗܘܐ ܩܐܠܐ. ܒܬܕܗܘ
ܕܢܬܠܘܢܝܢ ܒܫܡܝܐ ܡܫܝܚܐ ܟܐܦܐ ܕܡܪܝܐ.
ܘܐܫܬܟܚ ܠܡܠܘܗ ܒܐܪܥܐ ܘܡܪܢܗܘܢ ܟܐܦܐ
ܕܒܢܝܢܐ.

## XXIX.

ܡܪܢܗܘܢ ܡܢ ܫܘܦܪܗ ܟܐܦܐ: ܕܠܒܬ
ܕܡܬܦܪܐ ܗܘܐ ܟܐܦܐ. ܘܒܬܪܗ ܗܘܐ ܕܢܗܘܐ
ܠܟܬܐ ܦܬܐܫܬܐ ܘܦܫܛ ܒܢܝܢܐ: ܠܐ ܡܪܢܗܘܢ
ܒܡܫܚܗ ܦܪܘܩܐ. ܕܐܝܬ ܗܘܘ ܦܪܘܩܐ ܒܟܬܐ:
ܘܠܘ ܐܟܬܗܘܢ ܡܟܟܒ ܗܘܐ ܡܫܝܚܐ
ܠܡܠܟܗܘܢ ܒܢܘܢܐ: ܘܐܦܠܐ ܬܘܒ ܟܢܝܘ
ܡܫܝܚܐ. ܕܡܫܝ̈ܚܐ ܗܘܘ ܒܝܗܘܕܐ
ܘܐܟܪܗܘܢ ܒܪ ܐܠܗܐ. ܘܠܐ ܐܟܪ ܟܦܢܗܘܢ
ܟܐܦܐ.

## XXVI.

وقال اشعيا تدعين باسم جديد سُمّي من فم الرب وهذهِ الرموز تمت بمجي المسيح حين قال لشمعون انك انت الصفاء وعليك ابني بيعتي ۔ وابواب الهاوية لا تقهرك ولا تغلبك ۔ واليك اسلم مفاتيح الملك السماوى ۔ فما تشده في الارض يكون مشدود في السما ۔ فهذا هو الاسم الجديد الذي سمّاه الرب للبيعة كما قال داؤد اقر لك في بيعة الشعوب ۔

## XXVII.

ܩܢܝ (ܢܩܘܐ) ܠܡܫܝܚܘܗܝ ܒܪܐ :
ܕܢܗܘܐ ܠܦܘܩܬܐ ܡܬܐܣܬܐ :
ܘܟܠܗܘܢ ܢܡܘܣ ܒܢܝܢܐ :
ܕܗܝܡܢܘܬܐ ܕܫܪܪܐ :
ܩܪܝܗ ܒܪܐ ܠܡܫܝܚܝܘܬܐ :
ܕܠܘܩܒܠ ܣܘܟܠܝܬܐ :
ܘܕܝܠܗ ܢܬܟܠܘܢ ܕܥܡ̈ܡܐ :
ܒ̈ܢܝܐ ܠܬܫܒܘܚܬܐ ܕܐܒܐ :
ܒܪܐ ܕܠܡܫܝܚܘܬ ܕܥܡ̈ܡܐ :
ܡܫܝ̈ܚܐ ܘܐܒܪܐ ܟܣܝܕܐ :
ܕܗܘ ܘܗܝܡܢܘܬܐ :
ܢܣܒܘܢ ܫܡ̈ܗܐ ܟܠ ܟܠܐ :

## XXV.

كتاب المرشد المعضد تاليف ابو النصر يحيي ابن حرير التكريتي فى تشييد قواعد الشريعة المسيحية .

فى الباب التاسع والعشرين في بناء البيعة . قال .

ان البيعة قد ورثت الايمان عن الرسل . وخاصة عن شمعون الصفاء الذي قال لهُ سيدنا انك الصفاء وعليك ابني بيعتي . اي انك الاصل والاساس الذي بك تقتدي جماعتي المومنة بي السالكة في اعتقادها وامانتها مسلكك لما اعترفت بالحق واعلن الاب لك من السماء وهي التي لا تزعزعها ابواب الهاوية . والجحيم . يعني الناس الكفرة والملوك الجورة والسلاطين الظلمه واصحاب البدع والاعتقادات الردية . فمن خرج عنها فليس من اولاد النور ولا من الذين بنوا بيوتهم على الصخرة الصلد الذي (التي) لما هاج البحر وضربتها امواجه لم تتزعزع . كما ضرب لها المسيح المثل . وليست كغيرها من الجماعات التي بنت بيوتها على ارض رملة فلما جاءات الامطار وهبت الرياح وهاج البحر وضربتها امواجه تهافتت وتصاقطت وانقلعت اصولها واساساتها اذ لم يكون بنايها على شمعون الصفاء .

## XXIII.

ܡܪܢ ܒܐܦܐ ܗ̇ܘ ܘܡܓܠܗܢܐ ܐܝܬܘ ܒܐܦܐ :
ܘܢܠܝܢ ܐܒܢܐ ܠܥܕܬܐ ܕܪܳܡܐ ܡܢ ܦܘ̈ܓܐ :
ܐܝܬܘ ܒܐܦܐ ܘܢܠܝܢ ܐܒܢܐ ܠܡܡܚܬܐ :
ܘܡܘܩ̈ܠܐ ܕܡܣܘܠܐ ܠܐ̊ܦܣܝܢ ܠܗ̇
ܒܐܦ̈ܡܣܝܗܘܢ :
ܘܡܢܐ ܐܝܟ ܡܘ̈ܩܠܐ ܕܡܣܘܠܐ ܐܘ ܡ̊ܦ̈ܘܒܐ :
ܐܠܐ ܡܘܒܐ ܐܦ ܦܓܝܐ ܕܢ̊ܪܡܘܗ̇ ܠܐܪܒܐ :

## XXIV.

ܒܠܐ ܕܒ̊ܪܝܗܘܢ ܗܘܐ ܠܒܪܐ ܒܡܦܝܗ ܗ̇ܘ
ܠܐܠܦܢܝܐ :
ܢܗܒ ܠܗ ܓܘܒܐ . ܘܡܢܐ ܢܒܐ ܢܠܗܘܢ
ܕܡܠܝܚܐ :
ܢܒܝܗ ܒܐܦܐ ܘܒܡܬܐܦܬܐ ܕܒܝܬܗ ܦܦܢܗ :
ܕܢܐܝܘܢ ܕܐܝܒܢ ܒܠܗܘܢ ܕܡܦ̈ܦܐ ܘܠܐܡܬܪܦܐ :

## XXII.

ܐܡܪܝ ܠܝ ܟܬܐ ܐܝܟܐ ܕܒܩܠܝ ܐܒܒܝ :
ܐܒܒܝ . ܐܒܒܝ . ܐܒܒܝ ܟܠܐ ܦܬܝܪ :
ܛ ܛ ܛ ܛ ܛ ܛ ܛ ܛ ܛ ܛ ܛ ܛ :
ܕܐܡܪ . ܕܐܡܪ . ܐܡܪ . ܐܡܪ . ܕܐܡܪ :
ܘܐܡܪ ܒܩܠܐ . ܕܦܬܝܪܐ ܕܟܒܝܪ ܐܟܠܘܗܝ ❖
ܐܡܪܝ ܠܝ ܟܬܐ ܐܝܟܐ ܕܒܩܠܝ ܐܒܒܝ:
ܐܒܒܝ . ܐܒܒܝ . ܐܒܒܝ ܟܠܐ ܗܘܪܐ :
ܛ ܛ ܛ ܛ ܛ ܛ ܛ ܛ ܛ ܛ ܛ ܛ :
ܕܐܡܪ . ܕܐܡܪ . ܐܡܪ . ܐܡܪ . ܕܐܡܪ :
ܘܐܡܪ . ܒܩܠܐ ܕܗܘܪܐ ܠܐܦܝܗ̇ ܢܘܪܘܗ ❖
ܐܡܪܝ ܠܝ ܟܬܐ ܐܝܟܐ ܕܒܩܠܝ ܐܒܒܝ :
ܐܒܒܝ . ܐܒܒܝ . ܐܒܒܝ ܟܠܐ ܒܘܩܪܐ :
ܛ ܛ ܛ ܛ ܛ ܛ ܛ ܛ ܛ ܛ ܛ ܛ :
ܕܐܡܪ . ܕܐܡܪ . ܐܡܪ . ܐܡܪ . ܕܐܡܪ :
ܘܐܡܪ ܒܩܠܐ ܕܒܘܩܪܐ ܢܩܘܫ ܐܝܟ ܙܪܒܐ ❖
ܐܡܪܝ ܠܝ ܟܬܐ ܐܝܟܐ ܕܒܩܠܝ ܐܒܒܝ :
ܐܒܒܝ . ܐܒܒܝ . ܐܒܒܝ ܟܠܐ ܦܘܟܐ :
ܐܚ ܐܚ ܐܚ ܐܚ ܐܚ ܐܚ ܐܚ ܐܚ ܐܚ ܐܚ ܐܚ ܐܚ ܐܚ :
ܕܐܡܪ . ܕܐܡܪ . ܐܡܪ . ܐܡܪ . ܕܐܡܪ :
ܘܐܡܪ ܒܩܠܐ ܕܟܠܐ ܦܘܟܐ ܐܒܒܝܗ ܠܟܬܝ ❖

## XVIII.

ܝܘܚܢܢ ܕܐܝܬ ܗܘ ܗܘܳܝܬ ܐܝܟ ܢܒܝܐ ܘܐܝܟ
ܠܚܡܐ ܠܝܘܡܐ . ܘܐܚ̈ܝܢ ܝܘܡܢܐ ܗ̇ܘ ܡܕܒܪܐ
ܡܢ ܠܡܣܟ̈ܢܐ . ܘܟܬ̈ܒ ܐܟ݁ܒ ܚܝ̈ܐ ܗܘܘ
ܠܗ . ܝܘܡ ܠܬܪ̈ܥܝܗܘܢ ܕܡܐܠܘ ܗܘܘ ܠܒܢ̈ܝܗܘܢ
ܒܦܘܪ̈ܣܘܬܐ ܕܚ̇ܠܘ ܠܒܘܪܫܗ ܕܦܩܕܢ .
ܕܐܦܬܡܗ ܒܝܠܕܢܐ ܕܡܢ ܐܒܐ ܟܬܒܐ ܕܠܐ ܐ̊ܟܬ :

## XIX.

ܟܠ ܟܬܒܐ ܕܗܝܡܢܘܬܐ ܫܡܥܐ ܐܢܐ ܘܠܐ ܝܕܥ ܐܢܐ .

## XX.

ܝܘܢܕܒ ܒܪܬܐ ܡܗܝܡܢܬܐ ܡܚܒܪܬܗ ܕܚܬܢܐ
ܦܫܝܛܐ . ܕܟܠ ܦܘܡܐ ܕܗܝܡܢܘܬܐ ܡܩܪ̈ܒܢ
ܘܫܡ̈ܥܢ ܦܬܓܡ̈ܝܗ .

## XXI.

ܟܠ ܟܬܒܐ ܕܗܝܡܢܘܬܐ ܟܢ̇ܫܬܗ ܠܟܠܚܕ
ܒܪܘܚ . ܘܠܐ ܡܬܚܫܚܢ ܠܗ̇ ܡܣܩ̈ܦܠܐ .

## XV.

ܢܦܩ ܒܟܦܪܬܗ ܐܡܪ ܠܘܬ ܦܛܪܘܣ ܕܐܢܬ ܗܘ
ܟܐܦܐ ܕܥܠܝܗ̇ ܒܬܝ ܡܬܒܢܝܐ.

## XVI.

ܟܠ ܗܘ ܟܐܦܐ ܕܢܚܬ ܡܫܡܝܢ ܙܢܥ ܠܬܠܡܝ̈ܕܐ
ܟܢܫܐ ܐܢܐ ܘܠܐ ܕܢܫܠܐ ܐܢܐ ܟܬܐ ܢܢܬ. ܘܐܡܪܬ. ܛܳܪ̈ܘ
ܟܢ ܝܬ̈ܠܐ ܘܡܫܡܫ̈ܢܐ ܘܠܐ ܐܐܟܘܠ. ܘܐܡܪܒ
ܢܦܩ ܢܛܘܪ ܠܟܢܬܐ ܘܗܘܬ. ܡܫܠܡܬܗ.

## XVII.

ܐܡܪ ܠܗ ܡܪܗ ܠܫܡܥܘܢ ܕܐܢܬ ܗ̇ܘ ܟܐܦܐ ܕܫܪܪܐ
ܘܢܠܝܦ ܫܐܠ ܐܢܐ ܟܬܐ ܡܒܩܬܐ. ܘܠܝܒܪ
ܕܪܘܡܐ ܘܕܝܘܡܢܐ ܟܐܢܝܟ ܗܐ ܐܬܝܒܠܬ. ܕܬܐܗܫܪ
ܘܬܡܪܐ ܐܝܟ ܕܟܢܢܢ ܠܬܠܡܝܕܢ ܦܪܝܫܐ ܗܐ
ܡܗܡܢܐ ܠܝܟ ܡܢ ܟܠܬܐ ܕܐܬܦܩܕܬ. ܒܡܠܬ ܡܠܟܐ.
ܗܘܝ ܠܗ ܙܕܝܩܐ ܦܪܝܫܐ ܘܡܛܪܢ ܡܢ ܟܠܗܝ̈ܢ.

## XIV.

ܩܪܝ ܒܒܝܬܐ ܘܓܒܐ ܟܐܦܐ ܘܣܡ ܫܬܐܣܬܐ :
ܘܝܗܒ ܪܘܥܝܐ ܕܬܪܥܐ ܠܡܥܘܬܐ ܘܠܣܓܝܢܐ :

. . . . . . . . . . . . . .

ܫܠܝܚܐ ܪܒܐ ܗܘܐ ܫܬܐܣܬܐ ܠܒܝܬܐ ܪܒܐ :
ܕܬܒܘܠ ܟܠܬܐ ܟܠ ܬܘܦܢܐ ܕܠܐ ܡܬܚܒܠ :
ܨܗܝ ܠܗ ܓܦܘܢܐ ܘܕܠܐ ܬܕܚܠ ܐܫܬܘܕܝ ܠܗ :
ܕܡܣܟܠܢܐ ܠܐ ܡܫܬܟܚܝܢ ܟܠ ܬܘܦܢܘܗܝ :
ܩܪܝ ܕܒܢܝܢܗ ܘܟܠ ܗܝ ܟܐܦܐ ܪܒܬܐ
ܕܐܫܟܚ :
ܣܡ ܒܢܝܢܗ ܕܪܘܡܗ ܒܒܢ ܐܦ ܠܒܢܝ̈ܢܐ :
ܬܪܬܝܢ ܘܒܫܪ ܟܐܦ̈ܐ ܣܦܪ ܗܘܐ ܒܒܫܪܬ ܢܗܘܪܐ :
ܘܚܙܐ ܓܒܝܗܘܐ ܕܟܠܗ ܒܝܬܐ ܕܒܠܝܗ ܢܣܒ
ܗܘܐ :
ܓܪܗ ܘܪܫܦܗ ܘܓܒܗ ܠܟܐܦܐ ܪܒܬܐ
ܕܐܫܟܚ :
ܘܟܦܟ ܣܦܪܗ ܒܗܘ ܒܢܝܢܐ ܪܒܐ ܕܐܫܬܝ :
ܚܬܢܐ ܓܒܐ ܗܘܐ ܘܐܬܗܘܒ ܓܒܠܗ ܒܗܘ
ܓܒܝܢܐ :
ܘܓܒܪܗ ܪܘܚܐ ܘܒܫܬܐܣ̈ܐ ܕܒܬܐ ܣܡܗ :

## XI.

ܚܕ ܗܘ ܓܒܪܗ ܡܗܝܡܢܐ ܫܡܥܘܢ ܒܪܝܘܢܐ. ܕܐܬܟܢܝ ܟܐܦܐ. ܘܐܫܬܘܕܝ ܠܗ ܕܥܠ ܗܕܐ ܟܐܦܐ ܐܒܢܝܗ̇ ܠܥܕܬܝ. ܘܬܘܒ ܕܠܟ ܐܬܠ ܩܠܝ̈ܕܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ. ܘܠܐ ܐܬܐܡܪ ܡܢ ܡܫܝܚܐ ܠܘܬ ܟܠܗܘܢ ܠܬܠܡܝ̈ܕܐ ܕܢܠܟܘܢ ܐܟܚܕܐ ܘܕܠܟܘܢ ܐܬܠ. ܘܡܢ ܒܬܪ ܡܘܗܒܬܐ ܕܟܗܢܘܬܐ ܠܘܬ ܟܠܗܘܢ ܫܠܝ̈ܚܐ ܐܫܬܘܝܘ. ܐܠܐ ܚܕܐ ܕܫܘܝܘܬܐ ܕܐܝܬܝܗ̇ ܐܒܗܘܬܐ ܘܪܝܫܢܘܬܐ ܠܐ ܠܟܠܗܘܢ. ܐܠܐ ܕܠܘܬ (ܕܠܚܘܕ) ܚܕ ܐܠܗܐ ܫܪܝܪܐ ܠܘܬ ܚܕ ܪܥܝܬܐ ܡܗܝܡܢܬܐ. ܕܗܘ ܗܘܐ ܪܫܐ ܘܡܕܒܪܢܐ ܘܡܒܝܢܫܐ ܕܐܢܫܘܗܝ.

## XII.

ܡܪܢ ܠܘܬ ܦܛܪܘܣ ܠܫܘܕܥܗܘܢ ܐܡܪ. ܕܐܬܟܢܝ ܘܦܪܘܩ ܐܡ̈ܝܪ. ܕܐܢܬ ܗܘ ܟܐܦܐ. ܘܥܠܝܗ̇ ܫܪܪܐ ܕܒܢܘ̈ܬܗ ܢܒܢܝܗ̇ ܘܐܦ ܗܘܘ ܟܠܗܘܢ ܪ̈ܥܘܬܐ.

## XIII.

ܐܢܬ ܗܘ ܟܐܦܐ ܘܫܬܐܣܬܐ ܕܥܕܬܐ ܪܒܐ:
ܫܐܠ ܐܢܐ ܠܟ. ܘܒܠܒܝ ܐܟܕܐ ܢܬܐ ܕܝܓܒܬ:
ܦܪܘܩ ܕܘܡܫܝ ܢܛܠܡ ܡܘܦܪܐ ܘܠܐ ܢܬܪܦܐ:
ܠܟ ܡܫܝܚܐ ܒܒܢܝܢܐ ܐܫܟܠ ܐܝܟ ܦܪܘܩܐ:
ܗܘܝ ܡܬܐܣܬܐ ܠܟܢܘܫܬܐ ܡܘܕܝܐ ܕܢܦܫܬ ܠܒ ܒܗ:
ܘܒܠܟܝ ܐܬܐܘܢ ܒܟܠܗܘܢ ܕܦܬܚܐ ܕܒܪܬ ܐܫܡܝܐ:

## VIII.

ܛܘܒܢ ܡܢܗܘܢ ܢܗܪܐ ܐܝܟ ܡܠܐܟ̈ܐ ܕܡܠܟܘܬܐ.
ܕܟܠܢ ܫܝܡ ܒܝܢܝܗ ܕܢܬ ܒܘܕܡܐ . ܕܐܢܬ
ܗܘ ܒܐܦܐ ܕܡܪܐ . ܘܐܝܟ ܡܬܐܫܬܐ ܫܡܝܢ ܡܪܢ
ܒܦܘܡ ܕܢܬܗ . ܕܢܗܘܘܢ ܒܢܝܢ ܒܢ̈ܝ ܡܠܟܘܬܢ
ܕܐܬܐ ܕܠܐ ܡܫܠܚܐ ܗܝܡܢܘܬܐ ܕܡܪܐ .

## IX.

ܒܝܘܡ ܕܒܪܝܗ ܕܡܢܗܘܢ ܡܠܟܐ ܘܦܪܘܩܐ
ܢܒܝܢ ܡܫܝܚܐ ܘܟܠܠ ܕܒܗܘܢ . ܘܐܪܥܐ ܘܕܬܐ ܟܠ
ܠܒܝ̈ܗ ܐܡܪܐ ܡܦܪܫܐ ܠܗܘ ܕܢܗܘܢ ܘܫܡܝܗ
ܒܦܘܗ ܡܬܐܫܬܐ ܘܠܐ ܡܬܬܐܡܪܐ ܡܢ ܐܟ̈ܠܐ ܘܡܢ
ܡܫܩ̈ܘܠܐ ܕܐܪܫܝܫ .

## X.

ܛܘܒܐ ܪܒܐ ܠܡܢܗܘܢ ܪܝܫܐ ܕܡܠܝܫ̈ܐ ܐܬܝܗܒ
ܡܢ ܡܪܘܡ . ܕܡܬܐܫܬܐ ܕܢܬܐ ܫܡܝܗ . ܘܐܡܪ
ܠܗ ܪܝܒ ܠܒ ܢܬܒ ܘܐܡܪܐ ܗܘ ܕܢܒܒ
ܘܢܦܫܬܗ . ܘܐܬܡܫܠܗ ܘܢܒܚ ܐܝܟ ܒܢ̈ܝ
ܐܘܪܫܠܡ ܕܒܡܫܝܚܐ .

## VI.

ܐܡ̈ܪܐ ܡܢ ܪ̈ܥܘܬܐ ܘܫܘ̈ܩܐ ܕܒܪܬܐ ܗ̇ܢܘܢ ܕܒܗ ܘܗܘ
ܡܫܟܝܢ ܪܥܝܐ ܘܡܕܒܪܢܐ ܠܟܠܗܘܢ ܡܢ ܪܥܗ
ܐܬܬܚܝܠ.... ܘܬܘܒ ܟܕ ܐܡ̈ܪܐ ܗ̇ܢ ܠܡܠܟܝ̈ܢ
ܡܕ̈ܝܢܬܐ ܬܪ̈ܥܝܢ ܘܠܡܫܟܚܝܢ ܘܬܪܝܢ ܡܘܕܝ ...
ܟܕ ܕ̈ܐܒܐ ܕܝܢ ܠܟܘ̈ܪܐ ܘܡܠܟ̈ܘܬܐ ܘܪ̈ܥܝܐ
ܘܡܕܒ̈ܪܢܐ ܡܘܕܝ ... ܟܕ ܢܩܘ̈ܬܐ ܬܘܒ
ܠܡ̈ܠܟܝܬܐ ܡܕܝܢ̈ܬܐ ܕܡܗܝܡ̈ܢܝܬܐ ܢܦܠܬ
ܫܘ̈ܗ .

## VII.

ܟܕ ܐܡ̈ܪܐ ܥܠ ܛܘ̈ܪܐ ܪܥܐ . ܕܡܫܝܚ ܘܕܒܝܚ .
ܟܕ ܕ̈ܐܒܐ ܥܠ ܓܙܪܐ . ܘܟܕ ܢܩܘ̈ܬܐ ܠܒܥ̈ܪܐ .
ܬܘܒ ܐܡ̈ܪܐ ܠܡܠܟܝ̈ܬܐ ܡܪܐ . ܐܝܟ ܗܘ ܕܗܐ ܐܢܐ
ܡܫܕܪ ܐܢܐ ܠܟܘܢ ܐܝܟ ܐܡ̈ܪܐ ܒܝܢܝ ܕܐ̈ܒܐ . ܗ̄
ܐ̱ ܪܚܝܡ ܐܝܬ ܠܟ . ܗܘܝܬ ܒܐܦ̈ܝ ܡܠܟܝ̈ܬܐ
ܐܚܪ̈ܢܝ . ܟܕ ܕ̈ܐܒܐ ܕܝܢ ܘܢܩܘ̈ܬܐ ܠܒܪ̈ܢܫܐ
ܘܒܬ̈ܐ ܡܫܘܚܐ .

## IV.

ܠܐ ܕܝܢ ܥܠ ܗܘܐ ܒܦܐ ܕܐܬܐ ܓܦܝܪܐ ܫܡܥܘܢ :
ܠܗܘ ܕܓܠܝܡ ܗܘܐ ܡܠܟ̈ܐ ܕܒܐܬܐ ܚܪ ܗܘܐ ܕܢܐܬܐ :
ܘܒܗܘ ܡܒܥܝܐ ܢܦܬܚ ܢܒܘܥ ܐܝܟ ܪܘ ܟܫܬܐ :
ܡܠܟ ܢܘܚܝܡ ܐܝܟ ܢܒܥܬܐ ܘܠܐ ܦ̊ܐܥ ܗܘܐ :
ܘܠܐ ܢܟܠܟܠܗܘܐ ܠܟܗܢܐ ܗܪܟܐ ܕܟܪܘܙܘܬܐ :
ܠܪܝܫ ܠܠܫܢ̈ܐ ܗ̊ܟܢ ܕܢܐܬܐ ܕܫ̊ܡܥ ܗܘܐ ܡܢܗ :
ܘܒܗܘ ܡܒܥܝܐ ܢܚܙܐ ܘܢܗܘܐ ܥܠ ܢܘܟܪܝܐ :
ܟܐܦܐ ܫܡܥܘܢ ܪܚܡܐ ܕܝܘ̈ܩܢܐ ܐܬܐ ܥܠ
ܡܘܪܡܗܝ :
ܘܢܬܚܫܒ ܩ̊ܕ̊ܡ ܥܠ ܒܢܝܢܫܐ ܕܡܠܟܘܬܐ :
ܓܠܐ ܕܪܘܚܐ ܠܟܗܢܐ ܠܒ ܗܘܐ ܠܟܐܦܐ ܐܢܫܐ :
ܕܐܝܟ ܫܬܐܣܬܐ ܢܗܘܐ ܡܒܥܝܐ ܠܟܪܘܙܘܬܐ :

## V.

ܟܕ ܕܝܢ ܐܫܬܪܝܘ : ܐܡܪ ܝܫܘܥ ܠܫܡܥܘܢ ܟܐܦܐ .
ܫܡܥܘܢ ܒܪ ܝܘܢܐ ܪܚܡ ܐܢܬ ܠܝ ܝܬܝܪ ܡܢ
ܗܠܝܢ . ܐܡܪ ܠܗ ܐܝܢ ܡܪܝ ܐܢܬ ܝܕܥ ܐܢܬ ܕܪܚܡ
ܐܢܐ ܠܟ . ܐܡܪ ܠܗ ܝܫܘܥ ܪܥܝ ܠܝ ܐܡܪ̈ܝ . .
ܪܥܝ ܠܝ ܥܪ̈ܒܝ . . . ܪܥܝ ܠܝ ܢܩ̈ܘܬܝ .

## I.

ܫܡܥܘܢ ܪܝܫܐ ܕܫܠܝ̈ܚܐ ܕܐܦܠܟܢ ܟܠܠ ܡܠܠ
ܫܠܝ̈ܛܝܢ ܕܐܣܘܪ ܘܢܫܪܐ ܕܠܐ ܟܠܡ

## II.

ܛܥܡܝܢ ܕܓܠܟ ܡܢ ܐܠܗܐ ܘܠܬܠܡܝ̈ܕܘܗܝ
ܪܝܫܐ ܢܣܒ. ܘܝܗܒ ܠܢ ܚܝܠܐ ܐܦ ܫܘܠܛܢܐ
ܕܢܫܪܐ ܘܢܐܣܘܪ ܐܠܗܐܝܬ

## III.

ܪܝܫ ܟܗ̈ܢܐ ܫܡܥܘܢ ܐܡܪ: ܘܓܪ̈ܩ ܟܠܗܘܢ
ܒܐܝܕ̈ܘܗܝ ܐܬܐ: ܡܠ̈ܒܐ ܕܢܡܘܣܐ ܐܡܝܢܐ
ܘܪܘܡܐ ܠܗ ܡܓܠܠ ܐܢܐ ܕܫܪܐ ܗܘ ܠܟ:
ܘܫܘܪ ܒܬܪ ܕܠܘܗܝ ܐܫܬܐܣ.

# ܡܫܠܡܢܘܬܐ ܕܥܕܬܐ ܕܐܢܛܝܘܟܝܐ
# ܕܣܘܪ̈ܝܐ

ܥܠ ܪܝܫܢܘܬܐ

ܕܡܪܝ ܫܡܥܘܢ ܟܐܦܐ ܪܝܫܐ

ܕܫܠܝ̈ܚܐ

ܘܬܠܡܝ̈ܕܘܗܝ ܒܟܘܪ̈ܣܝܐ ܪ̈ܒܐ

ܕܪܗܘܡܝ.